

Christian Education Magazine

The Church and Its Colleges

SPECIAL PRE-COLLEGE DAY NUMBER

An Official Statement
by the

**GENERAL COMMISSION
ON
COLLEGE POLICY**

November--December, 1936

Editor's Note

CHRISTIAN EDUCATION MAGAZINE is glad to lend its entire space in this issue to the General Commission on College Policy for the release of a series of timely statements which it is believed will be exceedingly helpful and stimulating to all those interested in the Church's program of higher education.

Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges and likewise Secretary of the Commission, has carried the editorial responsibilities incident to the preparation of the materials herein presented.

In the belief that many readers will find in the content of this issue valuable source materials to which they may in the future desire to refer, a durable cover instead of the usual enamel stock is used.

If any appreciable degree of repetition occurs in the articles which form the content it is due to the fact that they have been prepared by several individuals working more or less independently. The principles elaborated by the writers should provide practical guidance and helpful suggestions for college faculty members and officials and should prove informing and thought provoking to the general constituency of our colleges. Part III, comprising the article on Emerging College Policies, is particularly recommended for careful reading.

It is suggested that this number of CHRISTIAN EDUCATION MAGAZINE will be of especial value in planning the observance of College Day, January 10, 1937, since program suggestions shortly to be issued by the Department of Schools and Colleges will be based largely on these materials and will be replete with numerous references to them.

Boyd M. McKeown

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Foreword

From the very beginning of its existence the Methodist Episcopal Church, South, has regarded the promotion of higher education as one of its major responsibilities. Its widespread and continued interest in meeting the educational needs of the people is evidenced by the fact that more than seven hundred institutions of learning of various types have been fostered and promoted by the denomination. The rapid development of the public school system, however, has caused the Church to turn over to that agency practically all of its work in primary education and most of its work in the field of secondary education. The Church now maintains a total of fifty-four institutions, classified as follows: three universities, twenty-five four-year colleges, nineteen junior colleges, and seven academies.

The General Conference of 1934 took a decided forward step in making provision for the future college program of the Church. In response to an urgent request from the educational leaders of the denomination the Conference passed a special resolution instructing the General Board of Christian Education "to take such steps as the Board may deem wise to realize for our Church the most efficient system of Christian education possible." The gist of this action follows: (1) The General Board is directed to complete the survey of the institutions of the Church "for its guidance in formulating measures designed to build a sound educational program for the whole Church." (2) In the light of the facts secured the General Board is "to develop a statesman-like plan" which will be of mutual benefit to our colleges and to the church, and is to "insist that all colleges bearing the name of the church shall meet the standards of some regional or national standardizing bodies." (3) The General Board, also, shall seek to assist the colleges in achieving reasonable assurance of continued existence and effective service. (4) It shall seek to foster and strengthen in every way the "spiritual tie between the church and the college." (5) The Bishops are requested to call "upon our people to rally to the support of the plans fostered by the Board."

To devise steps carrying out this mandate the General Board early in 1935 created the Commission on College Policy, composed of the following personnel:

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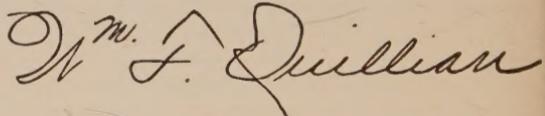
Bishop John M. Moore

Dean Goodrich C. White	Dr. William F. Quillian
President J. H. Reynolds	Dr. W. E. Hogan
President D. M. Key	Mr. Boyd M. McKeown
Dr. J. Richard Spann	Dr. W. M. Alexander

Bishop Moore was elected Chairman, and Dr. Alexander Secretary of the Commission.

After nearly two years of intensive study of the college situation of the church based upon a careful survey of our several institutions, the Commission is bringing to the attention of the church its first official statement in this bulletin entitled, *The Church and Its Colleges*.

While the bulletin does not profess to be a "finished" piece of work, it does represent the Commission's main conclusions with reference to the distinctive characteristics of a church-related college and how the church should attempt to promote this agency of educational and religious service. It is hoped that the bulletin may be carefully read and that it may be preserved as valuable reference material relating to our college situation. The Commission heartily desires the co-operation of the church in making effective the educational philosophy and the policies which this statement sets forth.



A handwritten signature in cursive script, reading "W. F. Quillian". The signature is fluid and written in black ink on a light-colored background.

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W. M. Alexander.

PART ONE

The Church and Higher Education

I. Genuine Colleges, Genuinely Christian

BISHOP JOHN M. MOORE, *Chairman,*
COMMISSION ON COLLEGE POLICY

THE General Conference of 1934 authorized and instructed the General Board of Christian Education to develop a statesman-like plan for realizing for our church the most efficient system of Christian Education possible. It recorded its judgment that our church cannot support the large number of Educational institutions now related to our church, and that the church should have fewer and stronger institutions strategically located. It urged that our Board insist that all colleges bearing the name of our church shall meet the standards of some regional or national standardizing bodies. It authorized the Board to seek and utilize all possible recourses to help solve the financial problems of a strong system of colleges. These declarations, instructions, and authorizations indicate clearly that the Methodist Episcopal Church, South, wants a sound educational system and program which its schools, colleges, and universities shall be expected and required to execute and maintain. The responsibility is laid upon the Board of Christian Education to put into effect these expressed desires and demands of the church.

These are not new principles nor new aims for the Methodist Episcopal Church, South. This church was a pioneer in this country in setting up an accrediting agency for the establishment of college stand-

ards. In 1898 the General Conference provided for a Commission of Education composed of ten practical educators who were to prescribe the minimum requirements for the baccalaureate degree in colleges belonging to our church. Such a Commission was continued until 1926. Why was it discontinued? During this period accrediting agencies were organized in which our educators and those of the colleges of other churches and the state had membership, and the continuance of the Commission was unnecessary. The Commission at its discontinuance stated: "At last there is a pretty general agreement as to the standards to be used in classifying colleges." "The Southern Association and the North Central Association are the two nationally recognized accrediting agencies that operate in our territory. The standards set up by the Commission are essentially the same as those in the North Central Association, and practically identical with those in the Southern Association, except there is a slight mitigation of the financial requirement, and this exception should not stand after the Christian Education Movement is completed."

This Commission of Education laid great emphasis on honesty in education. In 1904 it declared, "An institution maintained and controlled by a Christian church must be no more in name than in fact. It is a

matter of educational honesty and academic sincerity; and no institution, least of all one belonging to a Christian church, should confer college degrees and describe itself as a college, that does not conform in its entrance and graduation requirements to the best academic standards. We can ill afford to preach righteousness from the pulpit and urge its practice on the street and fail to meet its requirements in education."

Educational standards have not been arbitrarily set up, nor for purposes of exclusion, restraint, or selfish control, but in the interest of genuine education. The Methodist Episcopal Church, South, has declared by its record that it will not be a party to shoddy or deficient education, nor to any methods and measures for foisting such upon a confiding but uninformed public. It cannot look with any degree of allowance upon any pretentious claims in its own institutions by which any one, patron or student, may be misguided and educationally defrauded. Church colleges must be weighed and measured as all others. They cannot survive simply by appeals to church loyalty. Merit and their standards of excellence constitute their claims for consideration.

Excellence in education is conditioned upon the competency to produce and sustain it. Men and means, adequate teaching force and equipment, are prerequisites. Without these, ideals and high aims are vacuous and avail little or nought. Institutions are the organisms of souls in expression. No institution can be greater than the soul or souls that work through it. On the other hand, no soul, "cribbed, cabined, and confined" by restraining conditions can release force and render service to the fulness of its capability. There must be competent teachers

and adequate facilities if a college is to satisfy the requirements of present-day education. The genuine college must provide genuine instruction in fields of worth-while knowledge through genuine teachers sustained by genuine equipment. The excellence of a college is primarily the excellence of its intellectual life.

The excellence of the intellectual life implies quality—quality in teaching and learning, quality in campus atmosphere and expression, quality in instructional purposes and student achievements. There is no substitute for quality. The attainment of quality is the outcome of character; and character, religious as well as moral and mental, is basic in the work of the church college. Where there is deficiency in producing and expressing character, mental, moral, and religious, the church college is failing in reaching the ends for which it was founded and is being maintained, and it is exhausting the reason for its own existence. Excellence in mental, moral, and religious life is indispensable to the successful continuance of any church college.

Excellence in morals, in religion, and in intellectual labor and product is required of the college by the church. What may the college require of the church that gave it existence and makes these high demands? The college has only that which the church and its supporting constituency provide, whether in grounds, buildings, laboratories, library, faculty, or students. If there is excellence in what is provided excellence may be expected in what is produced, but if little is provided in any of these essential elements, whether in equipment, faculty, or student material, then only little in return can be reasonably expected. If the church wants a college of merit it must furnish equipment that

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is adequate, support a faculty of ability, and supply students of capability. No college can be excellent which is deficient in any one of these elements. The genuinely college-minded church will have little difficulty in the development of a highly meritorious church-minded college.

Some questions arise here for serious consideration. Is the Methodist Episcopal Church, South, in the field of education for its own satisfaction and aggrandizement or is it there because of its educational responsibility? Is it at liberty to close its schools and retire from the educational field, or does it have a moral and religious responsibility which can be discharged only through the maintenance of educational institutions? If it has an educational responsibility, what is it, and how can it be discharged? If it has an educational responsibility should it not have an educational conscience on meeting that responsibility? The answers to these vital questions will indicate, if not define, the course which the church should pursue in its educational activities.

In the first place, it should be said that the church has neither the ability nor the resources for educating all the people, or even all its people. If it had, it is far from certain that such would be best for the people, or its people, or the church and society. In the second place, education by the church is not a matter of charity for the aid of the economically unfortunate. That would be worthy but the church cannot command sufficient resources for such a task. In the third place, education by the church is not a matter of denominational propaganda. It is and should be a matter of denominational conservation and of the production of an intelligent and capable denominational leadership. Educa-

tion by the church is chiefly a matter of its responsibility to society and to the institutions which society must necessarily have for its direction, development, and expression.

For the church education is the process of developing, disciplining, and maturing the human mind, the human soul, and the human personality through the acquisition of useful and quickening knowledge. The focus of religion is upon personal life. It is to be expected that the emphasis of the church in education would be upon man as man, as personality, as a factor in society, as a force in human construction, and as an interpreter of fundamental realities. Men of power are men of wisdom and knowledge and moral idealism. The distinctiveness of the church college lies in this emphasis and in the processes and procedure by which this essential goal may be reached. The field of the church college is distinctively that of the Liberal Arts College with culture as its chief objective, and a well developed human being as its chief product. The grievous mistake of church schools has frequently been in the inclination if not endeavor to fashion themselves after the pattern of those which the state or independent foundations are impelled to establish instead of planning and equipping themselves for the work which only they are in position to do. The church and the state should not be competitors in education but complements of each other. Technology and technical training for the vocations and avocations the state is obliged to give its citizens. The church can and should reserve its forces and efforts for the production of leaders, in culture, character, and social efficiency.

The General Conference asks for a "statesman-like plan for realizing for our Church the most efficient

system of Christian Education possible." Statesman-like implies insight into existing conditions and realities, vision of possibilities and probabilities, and proposals and measures for the attainments of the most desired ends. These are hereinafter set forth to the best of the ability of the Commission following a full survey of the fifty-four schools of the church and of the territory which our colleges are expected and required to serve, and in keeping with the principles which have been enunciated. The judgment of the General Conference "that our church cannot support the large number of educational institutions now related to our church, and that the church should have few-

er and stronger institutions strategically located" is being more and more emphatically confirmed. Nevertheless, local sentiment and traditional loyalty are generally stronger than sound judgment, and usually schools, however weak, or however weakening, are slow in clearing the way for this higher objective. Only as the educational responsibility of the church is seen in its broader aspects will this local loyalty be transferred to a well connected and well developed educational system that serves adequately the entire territory that the church occupies. It is strongly hoped that this vision will not be long in coming to our entire denomination.

II. *Distinctive Characteristics and Functions of the Church-Related College*

Note: In lifting up the following characteristics and functions of the church-related college, it is not to be contended that this type of institution alone renders the quality of service described below, but rather that such a college more than any other does and must exercise a *distinctive* responsibility in the educational field. The very fact that the Church believes in "Genuine Colleges, Genuinely Christian" suggests at once some responsibilities that do not inhere in a non-church system of higher education. The mutual relationship of religion and education, and a worthy emphasis upon both in the church-related college are of prime importance. Such a position given free expression in a church institution means broad culture, adequate background for later specialization, emphasis upon the person, freedom of conscience and of action, encouragement in a personal acquaintance with God, and

guidance in right living and useful relationships in the church and in society. The topics here discussed are presented by members of the Commission who seem best fitted for the responsibilities undertaken by them. None of these statements is to be thought of as the "last word" that may be spoken upon the subject under consideration, but the positions taken and the conclusions reached do, in a genuine sense, represent the best composite thinking of the Commission on these matters at the present time. In the discussions the writers have sought to keep well in mind the question, Is the average church college just another college among the whole group of colleges, or does it as a church-related institution actually furnish the student with superior training because it seeks to give a broad cultural background of the highest order, with opportunity for vocational or pre-vocational leads to make him

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proficient in his chosen field, and at the same time give him Christian understanding and motivation and

freedom from ulterior subverting influences during his educational experience?—*Ed.*

1. MAKES THE LIBERAL ARTS CENTRAL IN EDUCATION

D. M. Key

THE most fundamental of the characteristics of the good church college is the area of knowledge it has taken for its field of exploration and instruction. It is no accident that church colleges arising sporadically here and there over the nation, in the early days having little or no intercommunication of experience or ideas, should have formed curricula so similar that they have to some extent shaped the present day ideal of liberal arts education. This uniformity is due to an identity of purposes. The educational work of the church, like all the other legitimate organic activities of the church, is conducted to promote in those whom it touches a wholesome development of that abundant life, spiritual, mental, and moral, which springs from the Christian experience of religion. Therefore the church college would naturally and inevitably concern itself with the phases of human experience which condition the development of personality. The languages and their literatures that have influenced our world most, the basic facts and principles of science, history, religion, the social sciences, music and art, the things one needs to know, not merely to make a living, but to live worthily and nobly. The liberal arts emphasis does not discount the value of the vocational, the technical, the material knowledge. But it does not find therein sufficient instruments for its purpose of personal development and integration. In that

sense, the church college may ask the question, "Does Technical Education Educate?" There is no more of soul growth in the material problems of the laboratory than in the material problems of the farm. There is no more in the consideration of ohms and watts and amperes, tension and torsion and stress to make fine character than in dealing with the internal resistance of an oxteam or the voltage of an alternating mule.

No hierarchy has stereotyped this material of instruction for the evangelical church college. It has arisen spontaneously out of the aim and desire to liberate the soul, first from sin, and then from fear, ignorance, and superstition. It is not a fixed course of study but an ideal of liberal or rather liberating culture. It has derived from and has carried on the conception of liberal education that reaches back through the English and European universities to the seven liberal arts of the ancient Greeks.

The church colleges are not alone in their devotion to the ideal of education that seeks to make good and wise and effective men rather than expert manipulators of material forces. The independent liberal colleges, the arts and science division of many of the universities, the great graduate schools that are seeking to push out the frontier of all human knowledge and that need to enlist young men of broad training for the Research Magnificent; these are our allies in the friendly rivalry for the training of American youth

in cultural rather than in practical knowledge. The association of American colleges has all along united into one body the liberal colleges of America and has specifically affiliated with the educational work of the churches. The recently formed Southern University Conference brings into one body all the better educational institutions of the South whose purpose is a broad liberal education. Even the Association of American Universities in its approved list of institutions of adequate facilities and administration shows a marked preference for liberal colleges as its source for those who may be expected to have the personal and cultural grounding necessary for success in research studies. The battle is on between those who would train American youths for technical and industrial efficiency and those who would provide for at least a part of our young people an education that will fit them not merely for the job that tomorrow's science may abolish but for sane and effective living in any tomorrow.

The liberal arts ideal will be flexible and will change and does change with changing times and with the personal needs of the individual. It can adjust itself to the needs of

those who must press on in the shortest time to professional studies, because the basic sciences must be mastered for medicine, engineering, and even law. Therefore the liberal college may serve by prevocational courses that teach these basic sciences while at the same time emphasizing the cultural and liberal subjects. Nowhere has the optimum of aim and spirit of the church college been better set forth than in the noble words of President Hyde of Bowdoin: "To be at home in all lands and all ages; to count Nature a familiar acquaintance and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among people of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasm and co-operate with others for common ends; to learn manners from students who are gentlemen; and form character under professors who are cultured —this is the offer of the college for the best four years of your life."

2. STRIVES FOR SOUND BALANCE BETWEEN LIBERAL ARTS EDUCATION AND VOCATIONAL AND PRE-VOCATIONAL TRAINING

Goodrich C. White

WE believe that the primary concern of the church college is with liberal education whose objectives are the trained mind, the enriched personality, and preparation for effective participation in the life of one's community. We do not feel that it is a primary obligation of the church college of today

to provide professional and vocational training.

Nevertheless, we recognize that the church college is a part of the general educational scheme; that it seeks to serve society generally, and that, therefore, the obligations and the opportunities for service of each individual institution must be

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determined in the light of all the circumstances pertinent to its peculiar situation.

We recognize, too, that the young person of the late teens is greatly concerned, and rightly so, with questions of vocational choice and preparation; and that vocational interest and relationship provide a strong motive for diligent application which is not always readily secured in the case of the more general liberal arts studies. The problem of the church college, is, therefore, to meet legitimate standards, as its resources permit, and to guide the vocational interests of its students without any sacrifice of its major objectives and purposes. The needs and demands of its legitimate constituency must be considered in relationship to the opportunities afforded by other institutions in the same area, and in relationship to the institution's resources and primary responsibilities. Competition involving needless duplication of the offerings of other institutions is folly. Expansion of the offerings of an institution into vocational and professional fields for the purpose merely of making a showing and enlarging enrolment jeopardizes standards of academic honesty and an effective emphasis upon major objectives of the college.

In an institution where resources are adequate and the needs of the constituency clearly require the development of professional and pre-professional curricula, we suggest the following guiding principles:

(1) Professional and pre-professional curricula on the undergraduate level (teacher-training, commerce and business administration, pre-medical, and the like) should be kept directly under the control of the liberal arts faculty.

(2) The professional content and emphasis, on the junior college level, should be reduced to a minimum and

the curriculum at this level should, even for the professional and pre-professional student, be mainly directed toward the liberal arts objectives as stated above.

(3) On the senior college level there should be provision for and encouragement of the cultivation of breadth of interest; too narrow and intensive specialization along strictly vocational lines should be guarded against.

(4) Particularly in the case of teacher-training programs there should be a minimum emphasis upon mere technique and methodology, and major emphasis upon content and philosophy in accordance with the liberal arts ideal. The mental furnishing and the personality of the prospective teacher are of more vital concern to the liberal arts college than the mastery of mechanics.

(5) The principle just suggested applies with equal force to programs of training for participation in the work of the church, educational and other. The church itself must guard against too insistent a demand for training courses, whose main concern is with techniques and organization, rather than with the development of persons whose very lives may constitute the highest service to the church. The inclusion of some courses aimed directly at preparation for effective participation in the work of the church is justified, but such courses should not be permitted to bulk so large in a student's program as to jeopardize the broader and more fundamental purposes of the college.

(6) In the case of our universities and larger colleges, where resources and general educational relationships justify the maintenance of professional schools, wholly or partially on the graduate level, it should be insisted that these professional divisions maintain the high-

est possible standards, and that they achieve accreditation by the recognized authoritative agencies within their respective fields.

3. CHAMPIONS ACADEMIC, RELIGIOUS, AND POLITICAL FREEDOM

J. H. Reynolds

THE great world menace today is the totalitarian state. In Europe it is manifesting itself in two philosophies of government, Fascism and Communism. Both forms overthrow democracy and substitute despotism. The totalitarian state controls the press, crushes free expression of opinion, and regiments churches, colleges, universities, and public education in order to perpetuate its control. It is building pagan states in Europe. In a comparatively short time it has re-written the governmental map of Europe with respect to democracy. It produces servile leaders and an ignorant, unthinking, subservient population. Paternalism is at its heart.

In both Fascist and Communistic states the dictator overthrows democratic government and absorbs in himself complete control over government, business, industry, religion, education, and the press. In Germany, Hitler has seized all elementary and higher educational institutions and is using them for propaganda purposes. Through them he is consolidating his position and is training Fascist leaders for the future. There are no church or independent colleges. All are state supported. All elements in society have surrendered to Hitler, except the churches. They alone are fighting for freedom. They alone are standing between Germany and the complete triumph of absolutism.

AMERICA MAY FACE FASCISM

In America, paternalism is making headway. The state is doing more and more for the citizen. It is slowly robbing the people of independence, self-reliance, and individual initiative, and is substituting therefor reliance upon the government for guidance and support. It tends to control everything that it supervises or subsidizes. If Fascism comes to America, it will seize the press, all governmental agencies, the public schools, and tax-supported higher institutions and will use them as tools to perpetuate it in power. The voice of Fascism is even now being heard in America. An arrogant but influential section of our daily press and the many patriotic organizations are deliberately or unconsciously becoming its mouthpiece. Whether Fascism, so prevalent in Europe, will sweep America will in part be determined by the churches and their colleges. Today they are the freest institutions of the land, and their efficacy as a stabilizing power will depend upon the spirit and moral tone that they may build up in the American people.

This freedom must be more than nominal. It must be more than freedom from political power. There must be freedom from within. The preacher must be conscious that he is free from ecclesiastical dominance as well as from state interference. If the church itself develops ecclesiastical controls that cramp the freedom of the preacher,

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it is just as destructive of the moral power of the pulpit as if it were subject to state discipline. If the governing power is controlled by narrow sectarian or ulterior motives and is used to throttle ministers who are courageous and independent and to reward preachers who are meekly subservient to this dominant influence, then there is no freedom, and the church itself will become servile. Such a church cannot build into the people the spirit of liberty and freedom and independence of action so essential in the struggle against absolutism. To develop such a leadership, both the church and its colleges must be free. Professors and preachers alike must be conscious that they are free to teach and to preach as they may be enlightened by truth and the spirit of God. Colleges operated upon such a premise will produce a great constructive ministry.

HERESY TRIALS AND DISMISSAL OF PROFESSORS DANGEROUS TO FREEDOM

Some may contend that if you leave the minister and the professor free, they may abuse that freedom. That is true. However, the opposite, namely, that of restricting liberty, breeds much greater evils. Ministers and professors whose liberty is curtailed will not be creative and dynamic. Such men will mean a decadent church and a decadent college. The place where the church and the board of trustees need to exercise caution is when they admit a candidate to the ministry or elect a teacher to a professorship. If either makes a mistake, the remedy does not lie in heresy trials in the case of the minister or in dismissal by the board of trustees in the case of the teacher. Preachers and teachers who abuse their freedom immediately raise questions concern-

ing their usefulness, and soon will find no demand for their services.

HEAVY RESPONSIBILITY UPON THE COLLEGE

This situation lays a heavy responsibility upon and a challenging opportunity before our church colleges. Resting on endowment and governed by boards of trustees of comparatively long tenure and free from politics, these colleges are at liberty to project their policies over a period of years. If they win the victory for freedom, they must have a free voice. Independent colleges and universities, free from politics or state control are in a strategic position to be the means of saving America against the excesses of democracy on the one hand and against the arrogant absolutism of the totalitarian state on the other. They will be the church's most effective agencies for preparedness in its most comprehensive meaning. By independent colleges is meant colleges that are independent of politics. Indeed, through furnishing the nation with an independent leadership, church colleges and universities may protect even the educational integrity of tax-supported institutions against the ever threatening encroachments of cheap politics. The freest voices in higher educational circles today are in church colleges and universities and in a few cases independent institutions. The policy of the Southern Methodist Church, true to its genius, should be that of jealously guarding its institutions of learning against any type of ulterior external interference. The Methodist Church (thanks to the liberal spirit of Mr. Wesley) is not afraid of the most searching investigations and the most thorough scholarship, and it is called upon by present conditions in America to render a provi-

dential service for freedom of thought and of conscience at this critical time.

Whether the present world trends toward absolutism culminate in an organized Fascist state in America, the future alone will disclose. Should the issue be joined the churches and their colleges will stand athwart the path of such a movement as our nation's most effective champions of freedom and Christian democracy. They will be found in the front line trenches of such a struggle. Their services now are among the nation's best pre-

ventives of any possible Fascist dominance. Many may feel there is no danger. Millions thought in 1914 that a world war could never happen, but it did. Nations went to war to make the world safe for democracy, but dictatorship has come to be the world's most pronounced political trend in recent years. But be that as it may, whether America has a struggle ahead with Fascism or not, unquestionably the only course for the Church to pursue is to insist upon a free pulpit and a free college at all times.

4. IS MORALLY OBLIGATED TO MAINTAIN INSTITUTIONAL INTEGRITY

Boyd M. McKeown

NO emphasis is more important than that which must be laid by church colleges of the future on Institutional Integrity, or the presence of practical Christianity in all their processes. The respective college administrations, in other words, must be wholly Christian in all their policies and relationships. Alert and intelligent college students are keenly sensitive to the implications and applications of Christian teachings and they are by no means blind to inconsistencies between preaching and practice. If numerous or glaring inconsistencies develop all efforts at religious impressions through classroom or program of teaching will be rendered more or less futile. The religious efforts of the college must be supported by example as well as by precept.

The Commission is not unmindful or unappreciative of the fine Christian service our colleges have rendered all through the years. The Commission is particularly grateful

that they continue to render this same significant service—that a deeply religious motivation very largely permeates our colleges to-day. Remembering, however, that improvement is always possible and that self-satisfaction can have no place in a virile, vital program of service, our colleges must never cease to strive toward an ever higher degree of institutional integrity.

I. Academic Honesty

Institutional Integrity mainly affects administrative attitudes and reflects administrative policies. It is concerned, for example, with such matters as Academic Honesty, and regardless of relationships with accrediting agencies, it insists upon sound scholarship. This fundamental insistence is laid for the sake of truth and for the sake of the men and women our colleges teach. "We must not hide behind the skirts of the church" as one college president recently expressed it, "and offer courses not academically thor-

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ough." In the words of Bishop John M. Moore, "A college must be an educational institution in the fullest sense of the word before it can be a Christian institution." Whether prompted by sentiment, rivalry, the missionary motive, or else, inferior educational service cannot be condoned in a Methodist college. The church must be academically honest with its students. It must also be honest with the church itself and demand that all its faculty members be in thorough sympathy with the ideals, purposes, and program of the church and that they lend themselves to their advancement as far as opportunities may permit.

II. Athletics

Institutional Integrity concerns itself with the scale of values extant in a college and insists that they be wholly Christian without disproportionately large emphases on matters of only secondary importance. Athletics, therefore, will serve instead of being served, and since they will hold status as a mere form of recreation their exponents will have neither the power nor the inclination to involve the school in any of the unsportsman-like abuses commonly attributed to schools indulging in an overemphasis on competitive athletics.

To be concrete, the college that is seeking after institutional integrity will adhere to certain basic principles in the conduct of its athletic program. The following are typical:

1. No laxity will be tolerated in the admission of athletes but the most rigid entrance requirements will apply alike to all incoming students.

2. The hazily defined, though much publicized practice of favoring athletes in the awarding of academic

marks or grades will forever disappear and the college will be above suspicion in its observance of the strictest eligibility requirements in regard to all who play upon its teams.

3. The athletic program, like the programs of all other departments of the college, will be under direct administrative and faculty control. For example, the granting of scholarships to students of athletic ability, the employment of all student helpers, including those in the Athletic Department, the granting of aid in any form to students, athletes as well as others, the handling of all athletic funds, and the purchasing of athletic equipment will all be under strict administrative control and supervision.

4. Athletic coaches will be employed as are other faculty members; will possess qualifications entitling them to positions in the faculty organization; will hold faculty rank; and will receive remuneration on a par with that of other faculty members of similar eminence and attainments.

5. The athletic budget and the appropriations from the college to athletics will not be disproportionately large as compared with those of other departments of the institution.

6. The athletic program will not be allowed to become a commercial venture or to operate with more than a safe margin of profit; neither will it be allowed to accumulate a debt or to embarrass either the Department or the Institution with its deficits.

7. The college, believing that men are more important than athletics, and that sound bodies are more to be sought after than gridiron victories, will require thorough physical examinations of all athletic candidates both before allowing them to

play and at frequent intervals during the school year. Such examinations will be conducted by competent physicians employed by and responsible to the administration and all students whose best interests, as indicated by these examinations, might be endangered by the strenuous exercise incident to competitive sport will be refused permission to participate.

8. Regardless of the degree of emphasis laid upon intercollegiate athletics, whether or not a college engages in competitive sports with other schools, due attention should be given to a program of intramural sports. These should comprise a part of the educational program itself and should be so organized and administered as to include practical health education for all students and so as to provide a general interest in and training for recreational pursuits which may carry over into post college years.

III. Advertising

Institutional Integrity demands that a school be wholly truthful in its advertising. Furthermore, it demands that a college constantly exercise itself to see that no wrong impressions are created by any representation either chance or official which goes from the college to its constituency.

A college, therefore, which possesses institutional integrity will not wish its constituency to be under any misapprehension as to its academic rating. Not only will it not advertise itself as a standard college when it is not a fully accredited institution at the hands of a regional accrediting agency, but it will spare no efforts to impart to its students and their parents a full understanding of its limitations in educational service and of the consequences which may await the student when

in future years his undergraduate training is weighed in the balances of some graduate school's severe admission requirements, or is subjected to the strenuous demands of an important vocational opportunity.

IV. Recruiting Methods

The recruiting methods used by the college striving for institutional integrity will always be ethical beyond question. Price cutting, workless jobs, and other irregular practices designed to effect successful competition with other colleges rather than to promote the highest educational and Christian ends can find no place in the policies or activities of such a school.

A continual striving for numbers tends to obscure the peculiar values of the small Liberal Arts college and to magnify quantity rather than quality. It is, therefore, inconsistent with the purposes and ideals of a college such as is here being characterized. The college which holds to institutional integrity will find it a far more constructive and practicable policy to exercise consistently such selection of students as may be possible in its particular situation and to encourage continually an improved co-operation from pastors and other friends of the institution in a process of "hand-picking" the choicest young people in our local churches and directing them to the church colleges of their respective Conferences.

V. Scholarships

Scholarships, in keeping with the real meaning of the word, will be limited in number and will be awarded only on the basis of academic attainment or promise. They will never be indiscriminately distributed and used as recruiting devices, or made to serve as remuner-

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ation for services of any type rendered by the students to the college.

All scholarships will be awarded and administered impersonally by a capable committee of administrative officials or by a joint committee of administrative officials and selected faculty members and without exception all scholarship grants will be offset by endowment or other income especially allocated to that purpose. Unless funds are so allocated in the regular budget of the institution and approved by the Board of Trustees, no scholarships will be granted.

VI. Other Considerations

Despite the lengthy characterization set forth above no word has yet been said concerning certain very obvious essentials to institutional integrity. So self-evident are they that it may be assumed such principles as are listed below need little discussion:

1. It is vitally important to institutional integrity that the permanent funds of a college be kept intact,

and that their proceeds be applied to their intended uses. It cannot be overemphasized that such funds constitute sacred trusts for the perpetuation and administration of which the church is responsible.

2. Every college should adhere to the strictest of accounting procedures and should have a thorough audit of its books each year by a disinterested public accountant. Only thus can the most intelligent and business-like administration of the church's interests as represented by the institution be assured.

3. Christian principles should find application in all the policies, dealings, and relationships of the institution, particularly in such matters as: investment of endowment funds, treatment of employees, and business dealings with students.

4. Last, but by no means of least importance, faculty salaries, which are discussed at greater length elsewhere in this report, will be of adequate proportions in the college seeking institutional integrity, and will be paid promptly and in full.

5. EMPHASIZES THE PERSONAL ELEMENT

W. M. Alexander

DEAN ACKERMAN of Columbia University recently declared that our present social confusion is due in large measure to the fact that we have accepted "pre-digested opinions, syndicated thought, and collective thinking" as a substitute for "individual thought, responsibility, and action." In our day of massed groups, machines and regimentation, it is becoming increasingly difficult for individual personality freely to develop and to express itself. Most of life seems to be caught in the alluring obsession of the "goose step." With our increasing numbers, the

sanctity and importance of individual personality is in danger of being almost totally obscured. It seems increasingly difficult to maintain the human personal element as a vital factor in our social structure. Persons are fast becoming mere cogs in a great human machine. Religion and education almost alone are yet insisting that the individual shall be looked upon and treated as "a living soul." These agencies with their emphasis upon the value of personal worth constitute the major defense which the individual has today against being to-

tally regimented into the impersonal mass.

And now education is in serious danger of losing its high sense of obligation to the individual as of major importance in the educational process. Recently a discriminating authority in the school field referred to our educational system as moving us rapidly toward "a flourishing mediocrity." The tendency is to take any and all types of students into our high schools and colleges, and after they have taken the usual number of semester hours they are almost without exception herded on to their graduation. The outcome of this method becomes a matter of real concern when we remember that within the last forty years our high school enrolment has increased by nearly 500 per cent, while our college enrolment has increased something like 1,000 per cent. Teaching forces, also, are being increased but not fast enough to save our schools from some of the evils of herd-mindedness. Boasted the manufacturer of a well-known brand of breakfast food recently, "This product is untouched by the human hand." With the emphasis now upon reaching the masses, and with our national program of education suffering from insufficient funds to secure the teaching personnel needed, and, also, faced with the fading concern for the sacredness of personal worth, the small church college more than ever has a vital ministry of personal attention to the student's individual needs. While none of us would care to return to the simple schoolmaster controlled college of pioneer days, it is of the utmost importance that our church colleges secure for their faculties persons of the best scholarship and of rare personality who consider it a primary privilege to give the strongest possible personal touch to

all of their student relationships. The possibilities inhering in this close professor-student relationship found in the small college are wisely stated somewhere in the writings of Dr. David Starr Jordan, long President of Leland Stanford University:

"The best teacher, other things equal, is the one who comes nearest to the student. To bring the teacher close to the student is to multiply his influence many fold. The very usefulness of our universities tends to weaken the bond of personal influence. The man is lost in the mass. . . . It is the problem of the modern university to remedy this condition.

"In the old-time college everyone knew everyone else, and if perchance in the small number one great teacher found place, the lives of all the others were richer in consequence. But in the university of today, with its array of great teachers, of noble investigators, of men whose names are known wherever civilization extends, the mere student may see none of them. . . . When this is the condition, higher education has lost a large part of its effectiveness."

The personal factor, also, is very important when it comes to helping the student form the chief purposes of his educational experience. Economic efficiency may be held up to the point of obscuring the importance of broad culture and high character. Sometime ago one of America's great dailies stated that 90 per cent of our students look upon education as a "business investment." When this is the educational motive, it is not strange that economic efficiency outruns moral efficiency and the general cultural emphasis. When "things are in the saddle" and material achievement is the goal of educational ef-

fort, the worth of human personality suffers immeasurably. The safeguarding, the development, the enrichment of personality, therefore, is a major, if not the major, opportunity of the college when the full meaning of personality is taken into account.

Emphasis upon the personal element is a prime consideration in education since the development of strong, capable *personality* with all that the term implies must more and more become the goal of educational effort. What is strong and capable personality? To define it satisfactorily is impossible, but we recognize it in individuals at once, react to it, see that it can be improved or neglected, and we must deal with it as a vital factor in individual worth and effectiveness. It is something more than inherent intelligence for that may be unambitious; it is more than knowledge which may be impractically used; it is more than skill for that may be put to wrong purposes; it is more than talents which one may ignore or have no opportunity to develop; it is more than culture which may be self-centered; it is more than "a zeal of God" which frequently may not be "according to knowledge"; it may be the refined essence of all of these, but it is more: personality is the sum total of what one is in physical characteristics and qualities, mental abilities and attitudes, spiritual attributes and powers, individual genius and skills, and in attitudes and effort as he attempts to attain to the highest possible measure of manhood. These and other possible factors determine whether one is to become a useful, challenging individual, or one whose life counts for little because it is unattractive and, therefore, largely ineffective. One's personality enables him to live for the joy of living. It

enables him to serve acceptably and enthusiastically because others believe in him and are drawn to his leadership. Personality motivated by the Christian ideal invites and secures confidence in the possessor of it because he has identified himself with the best that he can do for himself, the best that others can do for him, and the best that God also can bestow upon his life. If the welfare of the person is a major object of concern the development and enrichment of personality to the highest possible degree constitute the elements of vital concern in our educational process. Truly no other institution has so favorable an opportunity for rendering this service as the small church college.

Finally, attention should be called to the specific manner in which personal guidance may be rendered the student by the college. In the first place personal attention may and should be given to the prospective student at the time of enrolment. The keen competition for student patronage causes many colleges to lower or to disregard entirely all worthy prerequisites for matriculation. Many colleges have high aims, but engage in practices in student recruiting that are altogether out of harmony with these ideals. While the student is resident on the campus, the institution finds its best opportunity to render service of the highest personal value. A regular program of personal interviews and personal counseling carried on by faculty members and adult student religious leaders who are trained for the work should be accepted as a major responsibility of a church college for its students. One college may be cited (others doubtless follow similar procedures) which insists upon each faculty member holding personal conferences with members of his classes. Through

this practice many students are saved from careless class work or from personal practices that unchecked would lead to unsatisfactory work or might lead to serious moral consequences. Counseling concerning intimate personal and religious problems, and in the matter of the choice of one's vocation is a service which every college should continuously provide. Such personal guid-

ance is perhaps the most outstanding opportunity of the church college. The influence of mature, attractive, scholarly, Christian personality upon immature but highly potential, developing personality followed through from the student's matriculation to his graduation amply justifies the effort which the Church is making in behalf of youth through its colleges.

6. ACCEPTS PASTORAL AS WELL AS TEACHING RESPONSIBILITY

Harvey C. Brown

THE "genuinely Christian person" and the "genuinely Christian" society are the supreme objectives of the church-related college. *But just as the Christian religion would not long survive without the church, so the church and Christian education would not long survive without the Christian college.*

I. The Religious teaching responsibility of the church college.

What one would have to say in this connection would naturally include his interpretation of curriculum and curriculum trends. Next to the individual the curriculum lies nearest the heart of the educative process. Bower conceives the *curriculum in terms of enriched and controlled experience*. Considering this as basic we begin with a discussion of the curriculum as including all that happens on a campus which enriches and directs in any sense the experience of students.

1. The subject-centered curriculum versus the person-centered curriculum.

(a) The subject-centered curriculum.

Obviously, when this situation obtains we have lost sight of the fact

that our objective is to enrich and control experience. We lose sight of the whole and become interested in only segments of experience. This is one of the results of what has been aptly called an "educational lag." As a result, some undesirable trends are discernible; such as, the overemphasis on specialization, the mastery of subject matter as over against experience-centered approach, the obscuring of the difference between the objective of Christian education and general education as traditionally conceived, the failure to recognize religious activities as an integral part of the curriculum process, and the lack of proper curriculum integration which provides an opportunity to discover the relationship of experiences which occur daily in the student life.

(b) The person-centered curriculum.

Even in a curriculum where the objective is the development of persons it is still necessary to arrange the curriculum into departments and schools. This is more than an academic arrangement; it is a convenience of the institution as it faces on the one hand the task of preparing students for specialized tasks in

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leadership areas and on the other hand the problem of giving guidance to further graduate study and research. Classifying courses of Bible, Christian education, Church History, Missions, and Christian Beliefs, Philosophy and Christian Ethics, in a Department of Religion has become a general practice. This is necessary under the accepted standards of curriculum organization. Religion is an established science and much more. As a science it should be approached, analyzed, and presented as any other body of truth. But it is more than a science; it is a dynamic, a life. Religion in the larger connotation of the term cannot be departmentalized. Its spirit vitalizes the educational process. So the Christian college treats religion as a science and presents it comprehensively and scientifically. But it also should be prepared to treat it as a life.

There are at least two duties which fall to faculty members in the Department of Religion not ordinarily required of teachers in other departments. First, courses should not only be presented as scientifically as others but in addition students should be motivated sufficiently to create and follow patterns of Christian conduct. In this sense the Department of Religion has a unique function in the curriculum set-up of a college. Teachers of this Department should co-ordinate the religious work of other faculty members and the work of the administration. Their task is to make the religious life of the campus a spirit, a movement in which all may find themselves. Second, the work of teachers of this Department, therefore, is to extend their task beyond the classroom. The religious life of the campus, the community, the Conference, and the surrounding area should profit by the creative

ministry of the Department of Religion.

2. Curriculum Integration — A desired achievement.

The accomplishment of this ideal will require a reorganization of the curriculum and definite leadership on the part of administrations with active co-operation on the part of all the faculty. Heads of Departments of Religion should be ready to take the lead in curriculum reorganization which recognizes the necessity and principle of integration.

If, in the church college, we stress the liberal arts emphasis and assume that the Department—Psychology, Social studies, Mathematics, Science, Religion, etc., are to constitute the heart of the curriculum, we should expect all departments to recognize equally the responsibility for pastoral care of students as well as for an adequate program of religious activities.

Interest group discussion, forums, panel discussions, student participation in chapels; in short, every expressive activity that contributes to character development should be given direction by the administration, accepted as a part of, and integrated into the curriculum. At this point it is the principle we desire to be accepted by the faculty as a whole. Later, we shall discuss the special leadership to be given in this area by the head of the department of religion or "Dean of Religion" or director of religious life. An integrated curriculum and campus program means a program of larger social and religious import. The church-related college has an opportunity to lead the way in re-thinking the curriculum as a whole and reorganizing it on the basis of the fundamental needs of students with a view to the training of Christian citizens who are intellectually and volitionally prepared to build

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a new and more just, social, political, and moral order.

II. THE PASTORAL GUIDANCE OF STUDENT RELIGIOUS LIFE

It is imperative that we have this type of guidance if we accept the statement of Dean Emeritus Shailer Matthews that "the church is leaking at the top." We recognize two difficulties facing our liberal arts colleges when we face that accusation:

1. Problems faced by our colleges.
a. The Christian college faces the difficulty of assisting students to work out for themselves a religion which is "spiritually sound and intellectually respectable." Many of our freshmen come to the campus with a naïve and incomplete faith. This inadequate concept of religion must develop into something more reasonable and satisfactory. If this transitional experience is to be satisfactory to the student and is to reflect credit on the college he must have the proper guidance during this experience of "mental stretching."

b. The second problem lies at the point of developing Christian leaders. The graduates of our church-related colleges go out and furnish leadership in other fields of activity; they too frequently are unwilling to assume active leadership in the Church. Because of the lack of personal and group guidance frequently they have graduated without any proper appreciation of the Church and its place in our social economy or how it may aid in the solution of our present social, economic, political, and religious problems.

We shall briefly outline a plan of operation for the church college which will, in part, prepare the college to meet the two difficulties mentioned above and which should go far toward supplying a more com-

prehensive program of religious activities to be included in the curriculum.

2. Student religious guidance a part of the curriculum process.

When the Christian college secures a professor to teach English, Psychology, or Mathematics, a Ph.D. degree is a prerequisite. An athletic coach is secured at a salary sometimes higher than other Department heads to give proper direction to an athletic program. The same precaution is taken in providing employment bureaus for students who are living on the margin financially. When it comes to the task of developing religious values in students—the primary work of the institution—all too frequently the responsibility is given to campus voluntary groups without skilled leadership and without an adequate budget.

If athletics and the employment bureaus were placed on a voluntary basis without a skilled leader to give intelligent direction both would soon fail to interest students to say nothing of meeting their needs. Voluntary activity on the part of students would do a little; but no college with a serious football schedule ahead will neglect securing a competent coach. And yet, the direction of religious activities on our campuses too often is delegated by administrations to voluntary counselors and student committees. In many cases faculty members with heavy teaching loads are asked to share whatever leisure they may have in directing the expressional program of the campus. The problem is clearly stated by Hite:¹ "Many college authorities say a great deal is being done. There is no question about a 'great deal.' The problem is that, first, not enough is being done; sec-

¹ *The Effective Christian College*, Hite; 1929; Macmillan, page 207.

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ond, what is done is not co-ordinated; third, sporadic efforts of otherwise busy people accomplish little; fourth, in competition with other college interests which are highly organized, religion suffers." Our campus religious life needs skilled supervision with financial support to make it effective. We believe the experience of the past warrants the recommendation that guidance be given in several areas with the suggestion that a director of religious life be secured on the larger campuses, and a combination of teacher and director on small campuses, to direct and co-ordinate the program.

3. Counseling in intellectual problems.

Without a question the most vital need on a college campus is the enrichment and direction of the Christian experience of students. The editor of the *Christian Century* was eminently correct in the statement: "In some respects the college campus is the front line trench of Christianity. Here every peril of religious faith in the modern life must be faced, long before it reaches the average Christian, and here the opportunity of regenerating and reorganizing a confused religious world and a morally impotent civilization is particularly inviting."

Our students represent a cross section of our church life. Before entering college many of them have been active in the church. Investigations show that too large a per cent become indifferent to the church and many are lost to its service during their campus experience. It is a period of readjustment and intellectual difficulty. Four years of college life is a very difficult period for most people. It is a time in which the right kind of direction is exceedingly difficult to give. No volunteer committee or

ganization or intermittent service on the part of a faculty member will meet the need. And yet, many church colleges are, as a matter of fact, depending on that procedure to make them different from state institutions in the educational field.

4. Guidance in Developing Leadership.

The church college is not only under obligation to its constituency to be cultural, academically sound, broadly Christian, and to have an intensely religious purpose but it also exists to aid the church in realizing its mission in society by furnishing a strong, alert, intelligent leadership. The broader phases of the educational program are not neglected but at the same time a strong emphasis is placed upon the preparation of leaders for religious leadership.

There are on all our church college campuses from three to fifteen religious organizations operating. Among these organizations are the Y. M. C. A., the Y. W. C. A., the S. V. M., and the departmental clubs. Sometimes they are working under one council. More frequently they work independently of each other. A lack of co-ordination causes waste. Voluntary leadership among students and faculty will not always bring about a happy consummation of united effort for the best interests of efficiency and the conservation of energy and time. Through careful experimentation and special study our campus situations, in co-operation with the Methodist Student Movement of the General Board, have developed organizational technique and program procedures which are more adequately facing these problems. Under the direction of a faculty representative or a Director of Religious Life, the Campus-Church Relations

Committee² and the Christian Movement Council have effected a plan for co-ordinating these competing interests. The result has been that order, harmony, and efficiency have come out of discord and unrelatedness which heretofore have existed on so many campuses. The functions of the Campus-Church Relations Committee are such as to take under consideration the total experience of students in a given campus-church situation for the purpose of planning and promoting a program of Christian education which shall adequately provide for the needs of students. By virtue of its membership and its functions as an advisory agency this committee is in a position not only to plan wisely and creatively for those immediately under its supervision, but also to recognize the aims and objectives of all student religious organizations and to suggest methods of working together so as to preclude overlapping and duplication and with a view to creating a sense of unity.

The Christian Movement Council³ works in connection with the Campus-Church Relations Committee in promoting co-operation between the organized campus and local church religious agencies in caring adequately for the religious needs of students.

III. THE TASK OF THE DIRECTOR OF CAMPUS RELIGIOUS LIFE OR THE DEAN OF RELIGION

The Christian college has not realized to any appreciable degree the importance of having a Director of Religious Activities or Dean of Religion on the campus. Few insti-

² See Revised Bulletin on Composition, Organization, Relationships, and Functions of a Campus-Church Relations Committee.

³ See Revised Bulletin on Composition, Organization, Relationship, and Functions of a Campus-Church Relations Committee.

tutions employ a director with faculty standing; others undertake the work with volunteer leaders assisted by a Student Cabinet. Still others pass the responsibility to a faculty member who has already a heavy teaching load. Overloaded faculty members can help, Student Councils can assist; the president can give direction; the Chapel and Religious Interest Committee should take a vital part—but *someone* must undertake immediate responsibility for giving constructive guidance to students in their personal lives and in their group activities. Already this is being done in some of our church-related institutions.

The far-seeing college administration will allocate this responsibility to one who is temperamentally fitted and scientifically trained for this specialized task. Just as a competent coach is employed to direct an athletic program, so a competent religious leader should be obtained to develop religious values in students.

Years of experience suggest the employment of a dean of religion or director of religious life for the larger campuses. The small school should release heads of departments of religion of heavy teaching responsibility so as to take care of counseling and the supervising of Religious Activities. The tasks of this indispensable faculty member will be contacting churches with a view to training leaders; he will work with pastors in campus church situations to make possible a co-ordinated campus-church program; he will aid in supervising student departments in campus churches; he will be the administrative leader on the Campus-Church Relations Committee; ⁴ he will integrate the chapel program with the campus and local

⁴ See Revised Bulletin on Composition, Organization, Relationship, and Functions of a Campus-Church Relations Committee, page 3.

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church program of religious education; he will become an efficient counselor for students with individual and personal religious problems and become a friend and adviser to all who need help.

This is by far one of the most

essential and indispensable members of a college staff. The possibilities of this leader remain to be revealed. The college president and the Board of Trustees hold the key to this unexplored area of Christian service.

7. EXERCISES LEADERSHIP IN FIELD OF SOCIAL THOUGHT AND ACTION

W. M. Alexander

WHEN Mark Twain was caught in some of the perplexities of his day, he is said to have remarked that if Noah were compelled to face what we face he probably would have wished he had missed the boat. Be that as it may, both Noah and Mark Twain faced serious problems of human relationship and worked with them, but they left many of them unsolved. We, their successors, find one of our biggest problems to be that of finding some effective solution of the difficulties brought on by our present social and economic order. The college of today as an agency of research and an interpreter of what it finds has a large responsibility in pioneering the way toward the solution of these questions, and, particularly, may this be said of the church college whose identity with Christianity commits it in a special way to the building of human brotherhood.

In many quarters today colleges are called in question for arriving at and expressing convictions on social and economic issues. The occasional charge that colleges are centers of radicalism can hardly be established by the facts. In a college now and then there may be off-poise individuals whose thinking is half-baked and whose utterances for that reason are ill-timed and are

not to be taken too seriously or as typical. On the other hand, it is a popular pastime with some prejudiced or ill-informed individuals, and with certain others whose deliberate purpose is to mislead, to label everything with which they do not agree or which runs counter to their personal interests, as red radicalism not to be tolerated. It is not unusual for educational institutions, which should be and are committed to the pursuit of scientific truth, to be subjected to inquisitions and to investigations by official, semi-official, or self-constituted committees of various types. No college should or does fear conscientious investigation or constructive criticism, for a college may not always be right. But the church college as an agency of educational and religious progress has "rights" and in addition has "duties" as an exponent of truth and of the way to Christian living. The college, therefore, cannot shrink from its responsibility in the area of human relationship and be true to one of its primary obligations. This is true of all real colleges, and especially true of the church college.

Why may it be said that the church college has an unusual leadership responsibility in these matters? First of all, since it is a *college*, it should be and is a repository

of the best thinking and experience of the race. Its library brings all that has gone before to the very door of the honest, inquiring student. Equipped with such help as may be afforded in this way, the student should be much better prepared to meet, to analyze, and to solve correctly the perplexities of his own day than the average person who faces life without these advantages.

In the second place, it is in the interpretation of what we find, of course, that there come differences of viewpoint. But interpreters we must become. This is an obligation upon the part of any student in any college, but the Christian student in a church college has an added responsibility for being alert as to the effect of human experiences and trends upon the building of a human brotherhood. The church college is not to become primarily an agency of propaganda, but having become convinced as to the better way, it can do no other than accept the obligation to point to the better way as the path which it believes humanity should follow. With its library stored with the wisdom and research of the centuries and motivated by the desire to know and to follow the better way in the light of its Christian obligation, it is in an exceptionally favored position to guide humanity past the mistakes of former generations, and at the same time save it from ultraconservatism on the one hand, and from untempered radicalism on the other. Furthermore, we have come to look to our colleges for an able and trained leadership in every area. While experience is one of the greatest teachers, the *researcher* is being depended upon to get at the roots of truth and to bring his findings forth in usable form. We look to medical colleges for our physicians, to

teachers colleges for our teachers, to technical schools for our technicians, to schools of theology for our ministers, and by the same token we look to our church colleges for leaders who are able to grapple with current perplexing social and economic and religious problems. Our colleges cannot escape this responsibility. The present social order has set them in places of leadership and no one but a hopelessly biased partisan is likely to be disturbed or misled by the occasional derogatory references to leading thinkers on public questions, as "brain-trusters," simply because the persons referred to happen to be graduates of some educational institution of recognized merit rather than products of today's school of practical politics. The college as an agency of leadership in research and thought and action has too clear an obligation to our present social order to be seriously circumscribed by sporadic attacks from designing, self-interested or prejudiced critics.

What are the limitations, maximum or minimum, under which the college works in this area? First, it comes to this question as to all others committed to the scientific method. It allows the facts, its findings, to speak. Said an outstanding professor of social ethics to his students recently, "Never speak publicly concerning these controverted matters until you are armed with the facts. You will soon be discredited if you speak under an emotional urge when the facts will not support your position." Social and economic problems were never more perplexing than now. Extremely divergent views are held on every hand, and by men who are equally sincere and well informed. Tensions are running high at the present time in political, social, economic, racial,

and many other matters. Two positions are open. Leave these issues alone and spend all effort in uncontested areas, or face them sanely, scientifically, and in a Christian way, leaving prejudiced, misguided emotion out of account. Since we must live with them, deal with them, and are dealt with by them, it would seem that the Christian college could render no greater service than to ground its students in the scientific approach to the study of these problems as it does to others. To sidestep them seems unworthy. To cower under half-baked charges of going radically wrong, whenever a sane study of these matters is being undertaken, is equally reprehensible. For example, to seek to know what

are the teachings of any modern "ism" by scientific study, does not mean that its teaching will be embraced. If it is unsound as an economic and political philosophy, knowing the full truth about it is more likely to circumscribe its influence. The right of our colleges to give the facts and to interpret them in the light of the best experience of the centuries, is to be vigorously defended. Their obligation is to be faithful to truth, Christian in their interpretation of human relationships, and courageous in facing the issues of life squarely, because the Church and society generally look to them for leadership in the areas both of learning and of Christian living.

8. SEEKS TO INTEGRATE THE WORK OF THE COLLEGE AND OF THE CHURCHES COMPOSING ITS CONSTITUENCY

W. E. Hogan

WHEN it is remembered that for several decades there has been a pronounced general tendency for the church related college to throw off its church connections as it becomes "intellectually grown up and financially independent" the position of the Methodist Episcopal Church, South, touching the relationship of the church college to its supporting churches is reassuring. The records of the last several General Conferences, as well as of the Annual Conferences, show that this question has seldom been an acute issue among the colleges of our Church. Moreover, the educational records of the Church in recent decades point clearly to the fact that both the Church and its colleges accept the policy that there are unquestioned benefits to be derived when these two agencies

of truth and of righteousness move hand in hand to their task. The General Conference of 1934 took no uncertain position touching this matter when it voted: "That this General Conference lay a mandate upon the General and Annual Conference Boards of Christian Education to foster plans that will establish a strong spiritual tie between the local church and the college, will build the college into the affections of our young people, and lay the claims of this vital institution upon the hearts of our people." (*Journal 1934 General Conference*, page 266.)

In harmony with this position, the Commission on College Policy is re-emphasizing the value of co-operation between the various educational agencies of the Church. Such a position, also, keeps the

Commission in full accord with important legislation of the last two General Conferences as well as with current educational trends. It is but natural, therefore, that the Commission should record as its "firm conviction that our colleges cannot discharge their full responsibilities as educational and Christian institutions, unless they seek to co-operate helpfully with the local church and the annual conferences composing their constituency." But a recognition of the importance of such helpful co-operation is one thing; the creation of ways and means for achieving it is another. The problem is not so simple as issuing "pronouncements" or adopting "findings."

Since the General Conference of 1930, the colleges, the annual conferences, the local churches, and the General Board have been working diligently at the task of making their co-operative program as helpful as possible. Never with the same unanimity have the colleges sought to relate their classroom and campus activities with the program of local churches and annual conferences as they are doing at the present time. College executives and faculty members are increasingly available for pulpit work and for leadership service in training schools, institutes, and church forums. During 1935 the Division of Leadership Training of the General Board issued 8,345 training credits for work done in regular classes in Departments of Religion in our colleges. If all the colleges had co-operated fully at this point it would probably be found that twelve to fifteen thousand such credits might be issued. The regular courses which may be handled in this way point to the fact that increasingly the teaching done in the Departments of Religion in our colleges is seeking to provide direct and

practical help to college students who will become active leaders in local church work when their college days are over.

In addition to working out jointly the responsibility for training leaders the colleges and the churches are making good progress in developing a co-operative program of campus-local-church-annual-conference religious activities. In annual conference and Church-wide young people's meetings and in the summer Leadership Training programs the college and local church groups are working in the finest of fellowship. The Division of the Methodist Student Movement of the Department of Schools and Colleges, and the Young People's Division of the Department of the Local Church of the General Board are now conducting jointly each summer for college and local church leaders outstanding schools and conferences at Mount Sequoyah and at Lake Junaluska. For the first time in its history the Church is promoting each summer at these two general leadership centers unexcelled training work for campus religious leaders, work which has been done by agencies outside the Church for the most part in the past. And the point to note is that this work is being done through the closest co-operation of the various young people's training agencies of the Church.

Annual Conference boards and their executive staffs, also, are finding new and better ways for co-operative procedure with the conference colleges. One Conference Board of Christian Education carries on its printed stationery this sentence: "We seek to promote an effective program of Christian Education through the local church and through the Christian college." Such an objective was hardly pos-

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sible in either a general or conference board prior to 1930. Local churches and annual conferences now are more clearly defining and more definitely accepting their responsibility for seeking to provide funds and student patronage for the conference college. On the other hand, the college is now seeking more earnestly than ever before effective ways of making its ministry to the Church what the Church has a right to expect of it.

While both the college and the Church have the same general objectives for Christian young people, the very genius of their respective organizations, the groups served by

them, and the conditions under which their work is done make some rather distinct methods of approach inevitable. In the face of this fact with all of its implications, it is little short of marvelous how well the work of these two agencies is now being integrated. There is no indication that anyone desires to turn back to entirely separate paths for college and local church youth. To an astonishing degree they are the same youth. The work of relating college, local church, annual conference, and General Board programs will undoubtedly continue to be the policy of our Church in these matters.

III. The Position of the Church Concerning Accreditation

Goodrich C. White and W. M. Alexander

THE *Discipline* of our Church for 1898 carried a statement concerning the creation of "The Commission on Education" by the General Conference of that year, and outlined something of the Commission's duties. The statement follows:

"A Commission of ten practical educators shall be appointed quadrennially by the College of Bishops, who shall prescribe the minimum requirements for the baccalaureate degree in the colleges belonging to our Church, and, also, the minimum requirements for admission to the class of the first year, usually called the freshman class, in said colleges. This Commission shall, at least once in every four years, report to the Board of Education its work; and it shall then be the duty of the Board to *classify all the educational institutions of our Church*, and to designate each as university, college, or academy (or secondary school),

according to the relation of the work done by it to the standards thus established by the Commission, and to use this classification in the official lists of the educational institutions of our Church."

As may be inferred at once this Commission was created because of the existence of two perplexing problems. One of these was the almost complete absence of recognized standards among our colleges. They represented all types of classification and were conferring degrees of varying and uncertain value. The need for some dependable type of standardization was obvious. In answer to this need, "The Commission on Education" was created and was given the task of studying our colleges and recommending to the General Board of Education the standards by which they were to be classified. The other problem had to do with the number of colleges being maintained by the Annual

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Conferences and whether or not they should be conducted for the sexes separately, or as coeducational institutions. The following paragraph from the first report of the Commission (in 1898) indicated that the Church then was wrestling with some of the same problems that confront us today, and with which we have not dealt in a very statesman-like way, though thirty-eight years have passed:

"That the Annual Conference or Conferences of each state unite upon one college only for boys and girls. We believe it better to maintain one strong, well-equipped college open to both sexes than two weak colleges, one for boys and one for girls. In the states, however, where the policy of coeducation may be adversely regarded it may be possible and best to maintain two strong institutions for single sex education."

In the matter of the accreditation of our colleges, however, the Church since the creation of "The Commission on Education" has made substantial progress. From a group of schools, colleges, and universities, which before 1898 had little or no classification other than their own claims we have come to the time when our institutions generally recognize the value of and accept classification by our regional and national accrediting agencies.

The two of these agencies which affect the colleges of our Church most are the North Central Association and the Southern Association. The story of the rise of the Southern Association is typical of the development of other similar agencies. In 1895 a group of college executives met in Atlanta, Ga., and organized what has since been known as the Southern Association of Colleges and Secondary Schools. Quoting from a recent address of

Chancellor Kirkland, "The Southern Association was organized in an effort to correct certain outstanding educational evils hindering the development of schools and colleges in 1895. It was essentially a union of institutions willing to pledge themselves to the adoption of a few educational reforms." As time went on, other colleges, recognizing the advantages of such an Association, joined the original group in their effort to define and to put into practice those procedures that were generally agreed upon as essential to the making of a good college. "The organization was voluntary and unofficial, and there was no compulsion on any institution to join other than the inescapable compulsion of the better way." While the authority back of such an organization is self-imposed, it is nevertheless effective. It is an authority based upon the love of excellence, and it is just as real and as inevitable as the compulsion of ideals.

Our Church Colleges, in common with others, hold this attitude since they have had large influence in determining the policies of the accrediting associations. "That the Southern Methodist Church has played so honorable and significant a part through its member colleges and through the Commission on Education in the formation and general acceptance of national norms of good college practice and conditions is an indication of the growing clarity and unity of its conception of college education as a part of its Christianizing mission. The Methodist Church has an ideal of education. That ideal grows out of the very genius of the Church; out of its tradition of 'sound learning and vital piety.' The remarkable group of Methodist colleges of the first order in the South . . . on the approved list of the Association of

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American Universities have their say in the councils of the Southern Association. The current president and the executive secretary of the Southern Association are alumni of one of our own colleges. Of the 24 college members of the Commission on Higher Education, five are representatives of Southern Methodist colleges. Eight times in the 39 years of its existence the Association has had a president from a Methodist college (counting Vanderbilt). And in the 39 years the important office of Secretary-Treasurer has been held by a Methodist college representative 32 years."¹

That the influence of the Southern Association has been powerful in raising the standards of college work in the South no one can question who is at all familiar with the conditions existing when it began its work. Its membership now includes 134 universities and four-year colleges, and 42 junior colleges. Membership is based upon the attainment of certain minimum standards. These standards have never been interpreted or applied in such a way as to hamper an institution in the development of its own individuality. Within and above the limits set by these minimum standards there is ample room for a college to develop its own distinctive character and to render such distinctive service as it may choose. Standardization is misinterpreted if it is taken to mean uniformity or conformity to a prescribed pattern. The accrediting agencies themselves are now seeking to find ways of giving increased emphasis to distinctive quality and to evaluate the work of a college in other than merely quantitative terms. Nevertheless there is no disposition to recede from the position that there are certain

minimum standards having to do with equipment, resources, salaries, faculty qualifications, entrance requirements, and the like which must be rigidly adhered to if honest and efficient work on the college level is to be possible.

This sketch of the development and purpose of the recognized accrediting agencies makes it clear that any work now undertaken by the Church in the field of accreditation would be largely a duplication of effort calling for an unnecessary expenditure of time and funds. By 1926 the attitude of the educational leadership of the Church touching this matter was forcefully expressed in the report of the General Secretary of the Board of Education to the General Conference of that year. Excerpts from this report follow:

"At the annual session of the Methodist Educational Association held in February, 1926, the question was raised as to the advisability of continuing the Commission on Education as one of the educational agencies of the Church. . . . That an important need in the field of classification has been met in the past both by the Commission and the Board, all agree. . . . Now there are other agencies, such as the Association of Colleges and Preparatory Schools of the Southern States, the North Central Association of Schools and Colleges, and other regional associations, as well as State and national associations. . . . As matters now stand, if the standardizing agencies of the Church should propose higher or lower standards than those of the agencies I have mentioned, *such standards would simply be without authority in the educational world.* If the Church should simply duplicate the standards of these agencies, such action would seem to be an unneces-

¹ Dr. D. M. Key, in *CHRISTIAN EDUCATION MAGAZINE*, January-February, 1936, page 12.

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sary expenditure of funds and energy.

"It is proposed that the Church discontinue the Commission on Education as a standard-making body of the Church, and also that the Board of Education cease its functions as a classifying agency. This would mean that the Church recognizes that the State, regional, and national standardizing agencies are the accepted, authoritative agencies for such work. . . . It will be a great day for the Methodist Episcopal Church, South, when all her schools have membership in the Association of Colleges and Preparatory Schools of the Southern States, or in some other similar regional association. . . . The proposed change does not mean that the institutions of the Church shall hand over their classification to an outside body, but it does mean that those institutions shall go into the regional and national organizations.

. . . In numbers and influence, Church institutions in the regional associations are well represented, and especially is that true of the South. By proper co-operation, denominational colleges would be able to exert a very great influence in determining the policies of the standardizing organizations."

In response to this proposal of the General Secretary of the Board of Education, a proposal in which he had the support of the educational leaders of the Church at large, the General Conference of 1926 voted to discontinue "The Commission on Education" which meant that the Church from that date on would accept the standardizing service of our regular accrediting agencies.

The official, authoritative position of our Church concerning the standardization of our colleges is to be found in Paragraph 446 of the 1934

Discipline, which reads: "The institutions of higher education of the Church shall seek: (1) to maintain academic standards that are generally accepted in the educational field, etc." By special resolution, also, the General Conference of 1934 had the following to say concerning the specific matter of standardization:

"We urge that our Board insist that all colleges bearing the name of our Church shall meet the standards of some regional or national standardizing bodies."

The General Commission on College Policy, created by the authority of the last General Conference, heartily indorses the position of our Church in the matter of seeking to bring all the institutions of higher education of the Church to the levels of highest academic excellence. In its meeting held in Memphis, Tennessee, September 5, 6, 1935, the Commission took the following action concerning this matter: "It was moved and carried that the Commission give its full indorsement to the standardizing work of our regional and national accrediting agencies and we pledge to the Church our hearty co-operation in attempting to bring all our colleges to the levels set by these agencies at the earliest possible moment. These levels we consider to be the minimum and it is our conviction that every college of our Church should reach and maintain this minimum goal of academic worth as a prime condition for claiming the continued patronage and support of the Church."

Perhaps one more thing may be said in this connection. While no institution of the Church is under any compulsion to attain membership in a regional or national accrediting association, none of them can well afford to be indifferent to

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the standardization given them by these regular accrediting agencies. As a matter of fact, very few if any of them which can afford to be indifferent to this approval are inclined to show indifference. Usually they are the most active participants in these associations and in their efforts to make our colleges the best educational institutions possible. Those of our colleges which in ideals, material resources and quality of service rendered are only slightly below standard requirements, and which are striving earnestly to meet them, are entitled to all the support that can be given them as they move toward the attainment of this goal. The college, however, which has never achieved this goal and which has evidenced no serious desire and is making no worthy effort to gain this recognition is not moving in step with the best educational practices either inside or outside the Church.

The achievement of accreditation

may bring problems to a college. Perhaps it should do so. To be indifferent to standards, however, is to face problems of a more serious character. It means that an institution is putting its seal upon work that is not recognized as being of 100 per cent value in the educational world. If the student understands this when he matriculates in a given college, he accepts at least a part of the risk involved. If, however, he enrolls in a sub-standard college, spends his money and time there, and finally graduates without knowing the risk he has taken, the college has opened itself to a very serious indictment concerning the genuineness of its work. The college is virtually a trustee in this matter, and if it fails to give the student what he believes he is receiving, viz., standard college training, accrediting agencies, the Church and the patronizing public have just reason for calling its work in question.



PART TWO

Facts from the Survey and Their Interpretation

I. Facts from the Survey

Compiled by Boyd M. McKeown

The tables which follow have been compiled in part from the data assembled in connection with the recent church-wide college survey and in part from that contained in the biennial reports made by the various colleges to the General Board of Christian Education in 1935.

The tables are designed to show the location and accreditation of each of our universities and colleges (Table I); the percentage of Methodist students enrolled in each of our colleges in the years 1929-30 and 1934-35 (Table II); the per capita income (Table III); and the percentage of income (Table IV) from students, endowment, Conference collections, and other sources, in each of our colleges during the years 1928-29 and 1934-35; per capita expenditures for instruction alone and for all purposes during the years 1928-29 and 1934-35 (Table V); and the percentages of expenditures for instruction and for other purposes during the same years (Table VI).

Although the data from the various colleges have been very carefully tabulated and made as nearly comparable as differing accounting methods permit, the tables are not offered as complete or infallible indices to the strength or status of our respective colleges. It is believed, however, that they may be regarded as reflecting with fair accuracy the scope, nature, and needs of our church's general college program.

Since the function of the Commission on College Policy, as its name implies, has been interpreted as dealing with the church's program of higher education, the seven academies of the church have been omitted from the following tables. Inasmuch, also, as no question exists concerning the future of any of our three universities, each of which is definitely established and fully accredited by both the regional and national bodies, these institutions are listed only in Table I.

TABLE I

Universities, Senior Colleges, and Junior Colleges of Southern Methodism, Together with Location and Accreditation of Each. [State association recognition is not indicated since such bodies are not essentially accrediting agencies within the interpretation given by the church.]

<i>Universities</i>	<i>Location</i>	<i>Accreditation</i>
Duke University	Durham, North Carolina	SAU
Emory University	Emory University, Georgia	SA
Southern Methodist University	Dallas, Texas	SAU
<i>Senior Colleges</i>		
Athens College	Athens, Alabama	
Birmingham-Southern College	Birmingham, Alabama	SAU
Centenary College	Shreveport, Louisiana	S
Central College	Fayette, Missouri	NAU
Columbia College	Columbia, South Carolina	
Emory and Henry College	Emory, Virginia	S
Florida Southern College	Lakeland, Florida	S
Greensboro College	Greensboro, North Carolina	S
Hendrix College	Conway, Arkansas	NAU
Huntingdon College	Montgomery, Alabama	S
Kentucky Wesleyan College	Winchester, Kentucky	
LaGrange College	LaGrange, Georgia	
Lambuth College	Jackson, Tennessee	
Lander College	Greenwood, South Carolina	
McMurry College	Abilene, Texas	
Millsaps College	Jackson, Mississippi	SAU
Morris Harvey College	Charleston, West Virginia	
Oklahoma City University	Oklahoma City, Oklahoma	
Randolph-Macon College	Ashland, Virginia	SA
Randolph-Macon Woman's College	Lynchburg, Virginia	SAU
Scarritt College for Christian Workers	Nashville, Tennessee	
Southwestern University	Georgetown, Texas	S
Texas Wesleyan College	Fort Worth, Texas	
Wesleyan College	Macon, Georgia	SAU
Wofford College	Spartanburg, South Carolina	SA
<i>Junior Colleges</i>		
Andrew College	Cuthbert, Georgia	S
Brevard College	Brevard, North Carolina	
Blackstone College	Blackstone, Virginia	
Emory Junior College	Oxford, Georgia	S
Emory Junior College	Valdosta, Georgia	S
Grenada College	Grenada, Mississippi	
Hiwassee College	Madisonville, Tennessee	
Lindsey Wilson Junior College	Columbia, Kentucky	
Lon Morris College	Jacksonville, Texas	S
Louisburg College	Louisburg, North Carolina	
Martin College	Pulaski, Tennessee	
Reinhardt College	Waleska, Georgia	
Sue Bennett College	London, Kentucky	S
Textile Institute	Spartanburg, South Carolina	
Weatherford College	Weatherford, Texas	
Wesley College	Greenville, Texas	
Westmoorland College	San Antonio, Texas	
Whitworth College	Brookhaven, Mississippi	S
Young Harris College	Young Harris, Georgia	

S—Member, Southern Association of Colleges and Secondary Schools.

N—Member, North Central Association of Colleges and Secondary Schools.

A—Approved by Association of American Universities.

U—Approved by American Association of University Women. (Failure to have approval by this body is not to be thought of as in any sense a reflection on the services of institutions which are essentially schools for men, as, e.g., Emory, Wofford, or Randolph-Macon.)

TABLE II

Percentage of Methodist students in the colleges of the Methodist Episcopal Church, South, as of the years 1929-30 and 1934-35.

Senior Colleges

INSTITUTION	1929-30	1934-35
Athens College.....	(a) 61%	57%
Birmingham-Southern College.....	61%	56%
Centenary College.....	22%	23%
Central College.....	56%	54%
Columbia College*.....		
Emory and Henry College.....	(a) 46%	55%
Florida College.....		
Greensboro College.....	82%	78%
Hendrix College.....	78%	71%
Huntingdon College.....	(a) 43%	51%
Kentucky Wesleyan College.....	61%	62%
LaGrange College.....	67%	73%
Lambuth College.....	84%	71%
Lander College.....	60%	55%
McMurry College.....	59%	54%
Millsaps College.....	56%	57%
Morris Harvey College*.....		
Oklahoma City University.....	48%	32%
Randolph-Macon College.....	68%	57%
Randolph-Macon Woman's College.....	40%	35%
Scarritt College.....	75%	82%
Southern College.....		(b) 59%
Southwestern University.....	68%	65%
Texas Wesleyan College.....	(c) 57%	48%
Wesleyan College.....	65%	65%
Wofford College.....	67%	56%

Junior Colleges

Andrew College.....	68%	66%
Blackstone College.....	61%	48%
Brevard College.....	Not operating	60%
Emory Junior College—Valdosta.....	57%	58%
Emory Junior College—Oxford.....	82%	70%
Grenada College.....	(c) 69%	73%
Hiwassee College.....		(b) 64%
Lindsey Wilson College.....	41%	49%
Lon Morris College.....	69%	79%
Louisburg College.....		41%
Martin College*.....		
Reinhardt College.....		64%
Sue Bennett College.....	15%	16%
Textile Institute.....		50%
Weatherford College.....	44%	54%
Wesley College.....		(b) 42%
Westmoorland College.....	(a) 33%	45%
Young Harris College.....	17%	33%
Average—All Colleges.....	57%	56%
Median—All Colleges.....	61%	56%
Average—Accredited Colleges.....	57%	55%
Median—Accredited Colleges.....	60%	57%
Median—Thirty-five colleges of M. E. Church—54% (Reeves, et al; <i>The Liberal Arts College</i> , page 408, University of Chicago Press, 1932).		

*No information.

(a) 1928-29.

(b) 1935-36.

(c) 1931-32.

Note: The decreasing percentages of Methodist students in our colleges generally and the consequent increases in the percentages of non-Methodist students are significant in that they indicate the constantly broadening service expected of our colleges.

TABLE III

Income per student from various sources, colleges of the Methodist Episcopal Church, South, as of the years 1928-29 and 1934-35.

Senior Colleges

INSTITUTION	STUDENTS		ENDOWMENT		CONFERENCE COLLECTIONS		OTHER SOURCES (a)	
	1928-29	1934-35	1928-29	1934-35	1928-29	1934-35	1928-29	1934-35
Athens College.....	\$226 01	\$122 47	\$ 5 67		\$ 21 25	\$ 4 32	\$ 7 08	\$ 7 79
Birmingham-Southern College.....	99 69	104 89	17 39	\$ 11 55	4 89	2 84	4 09	1 90
Centenary College.....	106 58	88 17	36 05	26 28		12 69	3 47	63 54
Central College.....	222 54	149 34	68 39	76 34	11 53	6 79	21 68	56 14
Columbia College.....	239 88	(b)	18 32	(b)	18 99	(b)	46 66	(b)
Emory and Henry College.....	93 70	166 93	27 83	12 42	12 39	8 60	51 94	16 97
Florida Southern College.....	192 19	195 14	8 54		10 26	22 23	11 98	11 92
Greensboro College.....	243 46	170 58	46 55	52 38	27 93	23 59	24 73	24 65
Hendrix College.....	153 63	124 22	63 52	72 29	16 65	17 84	18 35	43 17
Huntingdon College.....	219 07	226 64	31 51	26 97	10 97	12 33	2 31	38 36
Kentucky Wesleyan College.....	156 76	85 42	4 29		24 45	32 47	132 80	44 27
LaGrange College.....	222 32	167 22	49 42	50 02	13 05	11 98	2 09	
Lambuth College.....	71 67	100 03		1 12	47 17	4 00	164 32	152 42
Lander College.....	145 21	126 67	14 48	7 04	18 49	12 82	2 74	
McMurry College.....	85 33	62 94	1 95	2 64	18 34	6 82	14 00	30 54
Millsaps College.....	73 03	134 86	67 17	99 54	9 51	4 86	2 11	
Morris Harvey College (c).....	112 93	200 75	204 61	28 04	5 74	7 19	132 12	15 12
Oklahoma City University.....		47 23		2 87				27 93
Randolph-Macon College.....	132 21	131 84	199 23	151 00	54 77	34 84	1 93	31 12
Randolph-Macon Woman's College.....	400 92	255 55	83 71	73 35			10 55	106 14
Scarritt College.....	58 38	145 77	35 21	29 76	122 66		446 45	302 99
Southwestern University.....	64 28	80 31	26 18	13 05	32 04	13 64	74 63	24 62
Texas Wesleyan College.....	195 24	87 80			13 11	14 58	3 52	7 19
Wesleyan College.....	174 24	308 07	39 94	49 86	4 62	13 16	41 55	22 23
Wofford College.....	54 86	73 27	71 84	28 10	16 91	12 55	7 49	2 02
JUNIOR COLLEGES								
Andrew College.....	208 66	368 55	6 83	25 10	57 14	83 25	194 15	2 78
Brevard College.....		147 22				9 57		4 66
Blackstone College.....	342 44	308 63			23 84	13 86	36 00	20 35
Emory Junior College (Valdosta).....	108 23	138 44	177 58	156 24	64 52	22 06	16	
Emory Junior College (Oxford).....		199 96		179 73		3 44		
Grenada College.....	154 25	219 78	58 79		63 33	58 17	38 06	51 99
Hiwassee College.....	170 45	138 38		5 91	37 88	9 33	3 71	1 86
Lindsey Wilson Junior College.....	65 51	36 54			23 55	2 19		3 59
Lon Morris College.....	55 79	131 84		6 62	16 90	9 67		6 25
Louisburg College.....	177 45		14 59		16 78		27 98	257 82(d)
Martin College.....	83 76	(b)	15 49	(b)	12 40	(b)		(b)
Reinhardt College.....	58 49	113 45	3 79	6 28	27 93	9 37	78 88	
Sue Bennett College.....	50 44	110 87				84 16	55 09	11 14
Textile Institute.....		38 65						21 86
Weatherford College.....	52 23	69 61	6 13	18 33	10 54	12 04		21 99
Wesley College (c).....	93 12	80 76			23 73	8 56	23 76	
Westmoorland College.....	141 11	106 61				9 38	67	
Whitworth College.....	89 44	215 27	5 41		16 09	17 29	13 80	23 65
Young Harris College.....	30 08	80 58			3 79	2 81	1 26	18 36

(a) "Other Sources" may in some instances include such unusual items as money received in campaigns for debts or buildings.

(b) No information.

(c) Data for 1932-33 instead of 1934-35.

(d) Includes income from all sources.

TABLE IV

Percentages of income from various sources, colleges of the Methodist Episcopal Church, South, as of the years 1828-29 and 1934-35.

INSTITUTION	STUDENTS		ENDOWMENT		CONFERENCE COLLECTIONS		OTHER SOURCES	
	1928-29	1934-35	1928-29	1934-35	1928-29	1934-35	1928-29	1934-35
SENIOR COLLEGES								
Athens College.....	85%	91%	2%	...	9%	3%	4%	6%
Birmingham-Southern College.....	78%	87%	14%	10%	4%	2%	4%	1%
Centenary College.....	73%	49%	24%	15%	...	1%	3%	35%
Central College.....	69%	52%	20%	26%	3%	3%	8%	19%
Columbia College.....	74%	64%	6%	17%	6%	8%	14%	11%
Emory and Henry College.....	50%	82%	15%	6%	7%	4%	28%	8%
Florida Southern College.....	86%	88%	4%	...	5%	6%	5%	6%
Greensboro College.....	71%	62%	14%	19%	8%	9%	7%	10%
Hendrix College.....	61%	50%	25%	29%	6%	7%	8%	14%
Huntingdon College.....	83%	75%	12%	9%	4%	4%	1%	12%
Kentucky Wesleyan College.....	49%	53%	1%	...	8%	20%	42%	27%
LaGrange College.....	78%	73%	17%	22%	4%	5%	1%	...
Lambuth College.....	25%	39%	...	1%	17%	2%	58%	58%
Lander College.....	80%	86%	8%	5%	10%	9%	2%	...
McMurtry College.....	71%	61%	1%	3%	15%	7%	13%	29%
Millsaps College.....	48%	56%	44%	42%	7%	2%	1%	...
Morris Harvey College (a).....	25%	67%	45%	23%	1%	4%	29%	6%
Oklahoma City University.....	...	50%	...	3%	...	...	...	7%
Randolph-Macon College.....	34%	38%	51%	43%	14%	10%	1%	9%
Randolph-Macon Woman's College.....	81%	59%	17%	17%	...	...	2%	24%
Scarritt College.....	8%	24%	5%	5%	18%	...	69%	71%
Southwestern University.....	32%	61%	13%	10%	16%	10%	39%	19%
Texas Wesleyan College.....	92%	78%	...	17%	7%	3%	1%	2%
Wesleyan College.....	67%	78%	15%	13%	2%	3%	16%	6%
Wofford College.....	36%	63%	48%	24%	11%	11%	5%	2%
JUNIOR COLLEGES								
Andrew College.....	45%	71%	1%	7%	12%	22%	42%	...
Blackstone College.....	85%	90%	...	...	6%	4%	9%	6%
Brevard College.....	...	91%	...	...	...	...	...	9%
Emory Junior College (Valdosta).....	31%	44%	52%	49%	17%	7%	...	...
Emory Junior College (Oxford).....	...	52%	...	47%	...	1%	...	...
Grenada College.....	49%	45%	19%	32%	20%	8%	12%	15%
Hiwassee College.....	78%	89%	...	4%	20%	6%	2%	1%
Lindsey Wilson College.....	74%	88%	...	...	26%	5%	...	7%
Lon Morris College.....	77%	79%	...	6%	23%	9%	...	6%
Louisburg College.....	75%	75%	6%	6%	7%	...	12%	19%
Martin College.....	75%	...	14%	...	11%	...	...	...
Reinhardt College.....	35%	88%	1%	5%	17%	7%	47%	...
Sue Bennett College.....	48%	54%	...	...	46%	52%	36%	...
Textile Institute.....	...	64%	...	...	...	...	...	36%
Weatherford College.....	76%	79%	9%	12%	15%	7%	...	2%
Wesley College (a).....	67%	89%	...	...	16%	11%	17%	...
Westmoorland College.....	99%	92%	...	...	...	...	8%	1%
Whitworth College.....	72%	81%	4%	5%	13%	5%	11%	9%
Young Harris College.....	86%	79%	...	...	11%	3%	3%	18%
Average—All Colleges.....	63%	68%	17%	16%	11%	9%	9%	7%
Average—Accredited Colleges.....	59%	63%	23%	22%	9%	9%	9%	6%
Median—All Colleges.....	71%	71%	14%	12%	11%	6%	4%	11%
Median—Accredited Colleges.....	64%	61%	15%	19%	7%	6%	14%	14%
Median—Thirty-four M. E. Colleges.....	155	5	...	22.4	1.8	...	20.3	...

*The Liberal Arts College, University of Chicago Press, 1932.

(a) Data for 1932-33 instead of 1934-35.

NOTES: 1. A very large income from "Other Sources" in any one year may indicate an unusual financial effort on the part of that college, as, e.g., a campaign to erect a building or to pay a debt. If, on the other hand, large amounts are derived from "Other Sources" every year a condition is indicated which probably necessitates the continuous raising of much of the school's annual operating budget from random and non-dependable sources.

2. It is scarcely necessary to call attention to the vital importance of a very large part of a school's income being derived from endowment. In general, the larger the endowment income is in relation to that derived from other sources, the stronger the school is and the greater its guarantee of permanence and continued service. This is readily understood in the light of the fact that endowment income is less taxing upon students and constituency and at the same time more stable than income derived from other sources.

TABLE V

Per student expenditures for instruction and for all purposes by colleges of the Methodist Episcopal Church, South, as of the years 1928-29 and 1934-35.

SENIOR COLLEGES

INSTITUTION	INSTRUCTION		ALL PURPOSES	
	1928-29	1934-35	1928-29	1934-35
Athens College.....	\$110 06	\$ 63 50	\$221 72	\$125 33
Birmingham-Southern College.....	77 63	130 42	121 60	260 87
Centenary College.....	79 08	108 32	167 67	250 51
Central College.....	114 47	125 29	329 68	231 33
Columbia College.....	152 54	59 83	323 23	172 51
Emory and Henry College.....	87 95	95 29	167 97	270 63
Florida Southern College.....	136 40	52 50	231 43	138 86
Greensboro College.....	236 46	126 25	350 53	222 84
Hendrix College.....	136 57	141 20	263 66	252 19
Huntingdon College.....	137 12	134 89	257 03	479 33
Kentucky Wesleyan College.....	130 48	76 65	340 81	291 64
LaGrange College.....	130 01	100 99	289 90	258 57
Lambuth College.....	125 60	89 95	223 75	281 61
Lander College.....	97 22	88 56	194 74	262 51
McMurry College.....	84 44	46 14	130 52	121 31
Millsaps College.....	73 21	131 78	139 99	266 05
Morris Harvey College.....	.....	168 86	515 67	325 31†
Oklahoma City University.....	.....	68 81	.....	276 64
Randolph-Macon College.....	204 35	162 04	388 08	326 42
Randolph-Macon Woman's College.....	199 17	256 56	301 86	442 02
Scarritt College.....	212 32	154 31	735 54	483 92
Southwestern University.....	83 62	112 37	195 43	468 23
Texas Wesleyan College.....	115 14	47 65	236 85	143 13
Wesleyan College.....	94 57	214 44	284 47	363 61
Wofford College.....	104 34	73 59	148 75	124 43

JUNIOR COLLEGES

Andrew College.....	127 26	223 34	496 92	441 58
Blackstone College.....	146 89	44 62	452 14	219 17
Brevard College.....	.....	42 24	.....	161 48
Emory Junior College (Valdosta).....	220 77	253 03	355 74	420 38
Emory Junior College (Oxford).....	.....	169 76	.....	403 37
Grenada College.....	133 93	79 80	305 04	301 08
Hiwassee College.....	75 76	45 08	178 41	246 94
Lindsey Wilson.....	41 55	50 76	87 28	154 46
Lon Morris.....	.....	50 95	72 70	306 81
Louisburg College.....	137 53	86 22	281 20	257 81
Martin College.....	91 53	.....	94 95	.....
Reinhardt College.....	107 08	74 02	169 09	156 50
Sue Bennett College.....	64 12	50 12	105 53	252 23
Textile Institute.....	.....	89 41	.....	196 72
Weatherford College.....	49 16	68 67	53 49	130 98
Wesley College.....	74 73	58 78	134 35	185 26
Westmoorland College.....	81 41	72 18	123 77	162 71
Whitworth College.....	67 23	113 92	112 83	344 85
Young Harris College.....	38 42	51 95	39 01	140 34
Average—All Colleges.....	115 27	103 61	240 58	267 96
Average—Accredited Colleges.....	128 06	137 48	244 39	311 67
Median—All Colleges.....	114 50	88 56	222 00	257 81
Median—Accredited Colleges.....	114 00	130 42	226 50	266 05
*Median—Thirty-four M. E. Colleges	173 62**	.....	273 94**	.....

†Figures for 1933-34.

**Liberals Arts College*, page 438, University of Chicago Press.

**For year 1929-30.

Note: It is feared that the column headed "All Purposes" may include certain items which are not entirely comparable. It may in the case of some schools, e.g., include special expenditures, as for debts or buildings, not occurring every year and not comprising parts of the regular operating budget.

TABLE VI

Percentages of expenditures for instruction and other purposes by colleges of the Methodist Episcopal Church, South, as of the years 1928-29 and 1934-35.

SENIOR COLLEGES

INSTITUTION	INSTRUCTION		OTHER PURPOSES	
	1928-29	1934-35	1928-29	1934-35
Athens College.....	55%	51%	45%	49%
Birmingham-Southern College.....	64%	59%	36%	41%
Centenary College.....	47%	43%	53%	57%
Central College.....	35%	54%	65%	46%
Columbia College.....	47%	35%	53%	65%
Emory and Henry College.....	52%	35%	48%	65%
Florida Southern College.....	59%	38%	41%	62%
Greensboro College.....	76%	54%	33%	46%
Hendrix College.....	52%	56%	48%	44%
Huntingdon College.....	53%	37%	47%	63%
Kentucky Wesleyan College.....	39%	38%	61%	62%
LaGrange College.....	45%	60%	55%	40%
Lambuth College.....	56%	37%	44%	63%
Lander College.....	50%	47%	50%	53%
McMurry College.....	65%	38%	35%	62%
Millsaps College.....	53%	50%	47%	50%
Morris Harvey College.....		58%		42%
Oklahoma City University.....		29%		71%
Randolph-Macon College.....	53%	47%	47%	53%
Randolph-Macon Woman's College.....	66%	58%	34%	42%
Scarritt College.....	29%	32%	71%	68%
Southwestern University.....	43%	54%	57%	46%
Texas Wesleyan College.....	49%	30%	51%	70%
Wesleyan College.....	33%	59%	67%	41%
Wofford College.....	70%	57%	30%	43%
JUNIOR COLLEGES				
Andrew College.....	34%	61%	66%	39%
Blackstone College.....	32%	16%	68%	84%
Brevard College.....		26%		74%
Emory Junior College (Valdosta).....	62%	62%	38%	38%
Emory Junior College (Oxford).....		51%		49%
Grenada College.....	44%	33%	56%	67%
Hiwassee College.....	42%	25%	58%	75%
Lindsey Wilson College.....	48%	33%	52%	67%
Lon Morris College.....		26%		74%
Louisburg College.....	49%	32%	51%	68%
Martin College.....	96%		4%	
Reinhardt College.....	63%	42%	37%	58%
Sue Bennett College.....	61%	60%	39%	40%
Textile Institute.....		48%		52%
Weatherford College.....	92%	43%	8%	57%
Wesley College.....	56%	45%	44%	55%
Westmoorland College.....	66%	44%	34%	56%
Whitworth College.....	60%	34%	40%	66%
Young Harris College.....	98%	42%	2%	58%
Average—All Colleges.....	56%	44%	44%	56%
Average—Accredited Colleges.....	53%	52%	47%	48%
Median—All Colleges.....	53%	45%	47%	55%
Median—Accredited Colleges.....	53%	54%	47%	46%
*Median—Thirty-four M. E. Colleges.....	68.2		31.8	

**Liberal Arts College*, page 498, University of Chicago Press.

NOTE: "In a recent survey report it is pointed out that at least 60% of the current educational expenditure in effective colleges will be for instruction and in another similar study special note is taken of the fact that the stronger colleges tend to spend even larger proportions of their funds for instruction, some of the best schools putting from 75% to 77% of their funds into instruction."

A Partial Survey of the Colleges of the Methodist Episcopal Church, South, in Texas. Boyd M. McKeown, 1933.

II. Interpreting What the Records Say

W. M. Alexander and Boyd M. McKeown

THE Methodist church in America can hardly be said to have held from the beginning any well-wrought-out purposes and plans in the field of higher education. It can be said, however, that many outstanding Methodist leaders had a strong passion for education, and very early became interested in establishing schools. Methodism's great era of school building came between the years 1825 and 1860. True some church schools were built prior to 1825 and some since the war between the states, but many of our present group of substantial colleges were founded during the era mentioned. It is left for us to interpret the aims of the church in education, therefore, from what the church has done in this field without any clear statement of its purpose having been made at the outset.

Several factors have conspired in the building of our colleges. Naturally, there have been outstanding apostles of vision in this field, men who for the sake of learning and religion have pioneered the way. Then church leaders by annual conferences and by states saw the need for a trained ministry and an educated laity, and by combining their zeal for centers of learning, succeeded in establishing some of our best schools. Educationally-minded men of wealth, also, have exercised large leadership in building our institutions of higher learning. Also, many educationally-minded church leaders have built private schools and these too have made their contribution to the educational program of the church. All these and possibly other factors have contributed to the building of our present group of institutions. It is little short of

amazing that the Methodist Church in the South, according to the best records available, has had some relationship to the building and work of 777 schools and colleges of various kinds. In common with others Methodist people have felt the need of education all along, and their contribution has been an important factor in the educational development of the South. In the beginning of its effort, the church assumed large responsibility for primary and secondary education as well as for college training. This meant that the general field of education was entered and served by the Church because no other educational agency was covering this field adequately. In later years, of course, the church has abandoned this field almost entirely to the public school system. A small number of institutions are yet being conducted by the church in the field of secondary education, but these schools for the most part are serving the less-privileged groups and their service is considered to be largely missionary in character. With the coming of well-equipped public high schools everywhere, this type of education is being gradually relinquished to our public educational system. It is in the field of higher education, therefore, that the church now is making its most vital contribution. At the present time our church maintains 3 universities, 25 four-year colleges, 19 junior colleges, and 7 academies, or secondary schools. No well-wrought-out plan has been devised and put into operation by the church for the distribution of these schools. In each of the following six states the church is operating but one college: Arkansas, Florida, Louisiana, Missouri, Oklahoma, and

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West Virginia. In each of the two states, Georgia and Texas, eight schools and colleges are in operation. There are six Methodist schools in operation in Virginia, five in Tennessee, four each in the states of Alabama, North Carolina, and South Carolina, and three each in Kentucky and Mississippi. The effort which the church has made in the matter of classifying and standardizing her institutions is being discussed more at length elsewhere in this report. Suffice it to say here that only eleven of our 28 institutions eligible to such recognition "are recognized and approved" by the Association of American Universities. These and only twelve others have the approval of the Southern Association or the North Central Association, which approval is of prime importance if their work is to be recognized as of 100 per cent value. With only slightly more than one-third of our institutions on the accredited list, it cannot be claimed that the church is upholding or enforcing in a satisfactory way even the minimum standards of accreditation which are in operation in the educational field, and which the church itself (Par. 446, the 1934 *Discipline*) has set up for its institutions.

A second message from the records falls within the field of what our church colleges are doing in the *area of religion*. In the beginning church schools were looked upon as educational institutions, not necessarily as religious institutions, though promoted by the church. The courses for the most part covered the languages, the sciences, history, philosophy, etc. As time went on, however, these fields were expanded and other areas of interest were added. It is significant that it was not until 1910 that "The Commission on Education" which had been

set up by the General Conference of 1898 mentions first in any of its reports "courses in the English Bible." Courses in Bible had not been neglected prior to this time, for most of our colleges were doing considerable teaching in this field regularly. Now, however, courses in Bible and in the field of religion generally were beginning to be looked upon as of equal academic importance with other courses offered in the same institutions. Prior to 1910 courses in Bible, and other areas of religion were generally taught by professors in other departments of the college as a sort of "extra" to their regular college teaching. All honor to the work done by these men under these conditions, but such teaching is not given high academic rating when real research and scholarly understanding are taken into account as prerequisites to good teaching. This situation soon pointed to the need of developing and offering in our colleges courses dealing comprehensively with the field of religion. To give these courses a dignity that would challenge the student, they must be offered by professors who are as well prepared in this field as other faculty members are in their respective fields and organized into departments on an equal footing with other so-called departments in the same school. Be it said to the credit of our colleges that nearly all of them now have the field of religion as ably manned and as carefully organized as other fields in the same institutions. As another evidence of progressive interest in the field of religion our college executives are discovering with a new insight their responsibility and the responsibility of their faculty associates for the personal, pastoral attention which students should have in our church-related institutions.

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Our colleges are not only agencies of education, but they are agencies of Christian education as well. That means that the patrons who send their choice youth to these institutions, look to them not only for educational service, but also for guidance in the development of their moral and religious lives. It is encouraging at the present time to witness the rapidly developing interest upon the part of our church college leaders working jointly with the Department of Schools and Colleges for the development of a richer religious experience for our young people while they are in the institutions of our church.

A third message from the records speaks both an encouraging and a disquieting word. It is gratifying to observe that our colleges have continued to hold to their major objectives of giving a broad educational service to Society. Their ministry is not at all limited to the church that sponsors and supports them. They are in the highest sense public service institutions. Any edition of *Who's Who* will support the fact that they have educated their full share of our nation's leaders in almost every line. The fact that they have had high ideals in scholarship and have been catholic in matters religious has drawn to them a good patronage of students from other religious denominations than our own. The deliberate attempt is to make them definitely Christian in attitude and sound in scholarship, but it is a rare thing that sectarianism is emphasized. Being church schools does not alter the fact that they are to be genuine colleges doing the most thorough piece of educational work possible. It does mean, however, that there is a "plus advantage" which should come to their constituencies through their relationship with religion and the

church. Without question the church college has rendered an exceptional service in emphasizing the values of liberal culture, and also in so relating religion to learning that it has saved "education from total secularization and is constantly influencing it toward the Christian ideal."

There is a phase of this public service appeal, however, which brings serious concern to the church. A recent denominational census in a representative group of our own colleges shows that but 56 per cent of the total number of students enrolled are Methodists. Also, it is shown that the percentage of Methodist students in Methodist colleges is definitely decreasing. When we consider that our colleges are public service agencies, certain values may be seen in this trend. On the other hand this situation means that an increasing number of the alumni of our colleges in the future will not have the same degree of devotion to their alma maters as Methodist institutions as would naturally be the case if they were more largely from the homes of our Church. Without either the church college or the Church desiring it, such a situation continued through the years is almost certain to draw our church colleges and the Church further apart. At the present time only about one-fifth of our Methodist young men and women are attending Methodist colleges. It is not to be expected or desired that all Methodist students shall attend Methodist colleges, or, on the other hand, that all Methodist colleges shall have only Methodist students enrolled in them, but with one or more of our strongest colleges located in practically every state where our church is working and within reasonable reach of our people, these colleges merit a more substantial patronage upon the part

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of the church than they are now receiving. Our colleges that have full recognition and approval at the hands of our regional and National accrediting agencies are rendering a service that is unsurpassed. A larger loyalty upon the part of our Methodist people to them would increase the percentage of Methodist enrolment and at the same time need not impair the general service appeal made by them. This situation would serve to insure that a good percentage of our students would come from the homes of the church which must continue to support the college in its high program of combined educational and religious service.

Another very important phase of this question is the fact that the very vitality of our Christianity and the homogeneity of our church program depend upon the maintenance of a reasonable number of strong well-located church colleges. The presence of a strong, vigorous, Christian college in a given state or annual conference is an influence of incalculable value in giving high purpose and sane direction to the intellectual and religious life of that area. Colleges become powerful centers of thought and molders of influence. In many areas served by our church the high character of religious work and the remarkable homogeneity with which it is carried on may be definitely explained by the presence of one or more of our strong, ably-manned, religiously-purposed, well-attended colleges.

A fourth message from the records has to do with the finances of our colleges. Bishop Moore in the opening section of this report aptly wrote, "Excellence in education is conditioned upon the competence to produce and sustain it. Men and means, adequate teaching force and equipment are prerequisites."

One of the first considerations in the projecting of a new college is the providing of suitable campus and buildings to serve as a college plant. The need for new buildings, however, is not limited to the early days of a school's history. It constitutes a continuing demand and, according to recent surveys, few indeed are the colleges of our church which are not now in more or less urgent need either of additional buildings or of extensive repairs or modernizing of old structures. Not only are the buildings themselves important but furniture and equipment also contribute far more than is sometimes realized, to the efficiency of academic procedures.

"The necessity for the provision of adequate tools is far greater today than it ever was before; for modern teaching in all fields deals more than ever before with the individual, and consists more than ever in placing the proper tools in his hands, showing him how to use them, telling him to go ahead, standing by to help when help is needed, criticizing the product, and repeating the process, through tasks of graduated difficulty, so long as the instruction lasts.

"Only with an adequate stock of modern tools can the teacher teach his best.

"Library, laboratory, and classroom must be so planned as to reinforce the teaching process in every way. They should all give that fundamental strengthening of morale which comes through abundance of light, through cleanliness, through general pleasantness. And each should be cunningly adapted for its own specific purposes.

"Only in an adequate environment can the teacher teach his best." *

In addition colleges are experienc-

Wilkins, *The Changing College*, pages 53-55, Cambridge University Press, 1927. \$1.50.

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ing increasing demands for a wider range of educational service than formerly constituted the programs of such institutions. Some newer services, e.g., are in the field of physical education and training for right use of leisure, some relate themselves to an enlarged emphasis on fine arts and some center about a more comprehensive guidance program. Each new service necessitates additional space and equipment of a more or less specialized type, and therefore increases the physical needs of the modern college.

A second financial consideration in the founding or maintaining of a church-related college is, or ought to be, the matter of adequate endowments. Indeed their vital importance might well warrant their being considered ahead of buildings and equipment. Colleges are, with the exception of a few very exclusive schools, not profit making institutions. They know that the income from student charges cannot offset necessary operation costs in a standard college, and that unless their operating revenues are supplemented by receipts from stable sources, heavy annual deficits will be their lot.

Substantial permanent funds or endowments, however, when obtained by a college and wisely invested, will yield an income to counteract these deficits. The Southern Association requirement, based on wide study and on the experience of many colleges, calls for a minimum of \$500,000 of endowment for a Senior College and of \$200,000 for a Junior College. More of our unaccredited schools are kept out of the Southern and North Central Associations for lack of endowments than for any other reason, and the fact that only slightly more than one-third of our schools are accred-

ited is in itself a commentary on the endowment needs of our colleges.

Generous endowments, in addition to aiding a college in the solution of its own financial problems, react most happily on the student and his relation to the school. In the first place they make it possible for the college to offer a standard grade of educational service without the student being required to pay but a part of the actual cost of same. One private college in the South proposes to put its service on a cost basis and accordingly its annual charge for board, room, tuition, and fees is approximately \$1,350. The fact that standard colleges of our own and other churches are able to offer their services for considerably smaller figures than that is due to their endowments. Ideally, a college should draw at least one-half of its revenue from endowments, which is another way of saying that the student in a standard college pays possibly as little as one-half the actual costs of his schooling. Generous endowments also have a favorable effect on the student in that they enable the school to place before him a wider range of curriculum offerings from which to choose the courses he is to take. In addition, they make it possible for the school to enlarge the cultural opportunities and influences with which it surrounds its students.

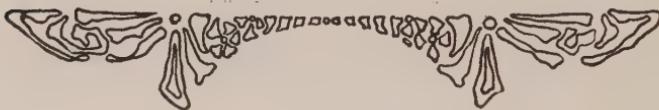
One of the chief services of strong endowments, however, to both the institution and its students rises from the ability which they give a school to pay better salaries to its teachers. As are the teachers, so is the school, and since the quality of educational service given by a college is so inextricably bound up with the quality and morale of its teaching force, the college must, in its own interests and also from the standpoint of the welfare of its stu-

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dents, feel an obligation to accord its teachers reasonable remuneration.

The interests of the teachers themselves place on the college still another demand for adequate salaries. If our colleges are to lead as they should in the application of Christian principles to present-day living

and if our church is to be true to its noblest utterances on social justice, obviously the processes must begin at home and one of the first steps might well be the paying of living wages to all our college teachers and seeing to it that salary payments are made promptly and in full.



PART THREE

Emerging College Policies

W. M. Alexander

GENERAL AIMS AND ANNUAL CONFERENCE POLICIES

THE general purposes of the church in the field of higher education have never been in doubt. Pioneering in this work it desired educational advantages for as many as could be reached. Accordingly, schools of various types sprung up throughout all sections of the church. While at the outset no specific church-wide policies were developed to give our schools and colleges definite direction, it is little short of amazing that their separate educational practices and patterns should have been in such general accord. The church's initial and central aim of a broadly cultural, liberal arts type of college training has remained practically unchanged.

The early church-related colleges were established with the training of preachers and a few of the laity for the legal and medical professions, primarily in mind. With the passing of the years, however, this aim has been broadened to include liberal education for all youth, those of the laity as well as those preparing for the ministry. This change has become so pronounced in recent years that our college Departments of Religion are being organized with the needs for the religious instruction of the lay student more in mind than the needs of the ministerial student who more and more is looking forward to the theological seminary to give him his specialization work in the field of religion.

Furthermore, the church has faced the growing demand for co-education, although still holding with considerable devotion to separate education for the sexes. But for the most part, prior to three or four decades ago, each of our many institutions largely felt itself to be free to determine what its policy would be in these matters with but little thought of general church guidance.

Under the constitutional set-up of our church, the practice of annual conference or regional self-determination is college matters has been and still is largely the accepted procedure. Such a practice naturally opens the way for the development of conference or regional college programs which on the one hand may be highly constructive, while on the other they may be leading to almost certain defeat. For example, in each of several states the church is seeking to maintain but one strong college. In several others it is attempting to maintain from three to eight institutions. Again the junior colleges do not cover the entire church, but are grouped in seven states. Furthermore, our separate colleges for women are grouped in a few rather sharply defined areas, while all of them are feeling the pressure of co-educational trends.

The development of a closely-knit, church-wide policy for our colleges has not been achieved, though the need for such a policy, with reasonable limitations, is obvious. On the other hand, the right of annual

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conference or regional self-determination in college matters, is fundamental and when exercised wisely is to be defended. But the fact remains that some of our annual conferences have put their college programs in good order, while others are wrestling with what seems to be an impossible number of colleges which are severely competing for conference funds and patronage, and some of which are almost certainly and permanently doomed to sub-standard rating by the regional accrediting agencies. Such a situation points to the need of these areas for the help of general church agencies to set their college programs on a basis that will give them reasonable promise of continued service of the highest order. No longer is the work of our smallest colleges looked upon as a matter of no concern to the church at large. With our improved highways and rapid means of transportation there are few isolated communities and fewer inaccessible colleges. For the most part, even the smallest colleges boast of the number of counties in a given state, or the number of states in the union, that may be represented in their student bodies. That student bodies are less provincial and more cosmopolitan is to be accepted as the general rule. Colleges no longer live unto themselves as they once were able to do. Recognizing this trend and the need for a church-wide policy, the General Conference of 1934 addressed itself to this point in the following words:

"This General Conference must recognize the supreme value of the Church college in developing a type of intellectual and spiritual leadership essential to all the activities of the church and society. . . . Do not let the Conference be misled by the fact that as these colleges legally belong to Annual Conferences, the

general church has no responsibility to them. On the contrary, every worth-while college serves the whole church; the leaders produced by it know no Conference boundary lines and the general church has drawn practically all its leaders, home and foreign, from conference colleges. Hence, the General Conference has a big stake in each of these colleges wherever located." (General Conference Journal, 1934, page 265.)

AIMS ACHIEVED AND AIMS UNACHIEVED

The Foreword of this bulletin carries the statement that "more than 700 institutions of learning of various types have been fostered and promoted by the denomination." The church now maintains fifty-four institutions of all types. What has brought about the closing of so many of our colleges? Does this high percentage of closed institutions mean that the church has failed in its college program? Is the church deliberately abandoning the field of higher education to other agencies? These and similar questions are of vital concern to our leaders who are genuinely committed to church-related higher education. A fair appraisal of the church's influence in the college field reveals thought-provoking facts and unmistakable trends, but these cannot be interpreted as indicating any serious measure of failure or any loss of prestige. The continued leadership which the Church exercises in college matters is a just tribute to the type of educational service which its institutions are rendering. The influence of the small church-related college has furnished and continues to furnish one of the richest chapters in the history of American education. Never have the prestige and educational influence of the colleges and universities of our church been

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greater than at the present time. Their financial resources, the number and quality of students reached by them, their academic standing, and the high character of their output give them a rating that is unexcelled among the colleges of their respective areas. Some regret may be expressed in the closing of some of our institutions that have been compelled to discontinue because of insufficient support in funds and patronage, but for the most part those that have closed their doors find the pioneering work which they did, not a wasted service, but a contribution that lives on in our merged and stronger surviving colleges.

While the changes in our educational program have been quite marked, they have come about for the most part without general church planning. Since 1898, however, the church through the General Conference has been definitely developing what it believes to be a constructive denomination-wide program of educational procedure. The General Conference of 1898 created "The Commission on Education." One of the first responsibilities undertaken by this Commission was to recommend, "That the Annual Conference or Conferences of each state unite upon one college only for boys and girls. In the states, however, where the policy of co-education may be adversely regarded it may be possible and best to maintain two strong institutions for single sex education." Since this action was taken, the history of the colleges of the church reveals a remarkable fulfilment of the recommendations made by the Commission. In some sections of the church several schools which formerly were conducted for the separate education of the sexes have become co-educational. Sentiment as well as educational conviction, however, require that the

church shall continue to maintain a few strong, well-distributed colleges for the separate education of women. Moreover, the trend for correlating and merging institutions has been pronounced and in most cases where this has been attempted, results that have been highly satisfactory have followed. The values derived from merging institutions in overcolleged areas are too obvious and too incontrovertible to make any defense of them necessary in this discussion. The need for adequate plants, equipment and endowment, the necessary patronage of students, and the strength of faculty required to meet the standards of accrediting agencies, create a load which a college cannot carry unless it is backed by an extensive generous supporting area, or by private sources of income which are out of the ordinary. To meet conditions as they existed and to take intelligent advantage of changing educational demands, our church in some areas has brought about highly satisfactory college mergers. In Missouri four struggling junior colleges were merged with Central College, one of the strongest and best endowed four-year colleges of the church. In Arkansas one four-year college and one junior college were merged with Hendrix College, giving the church in Arkansas an opportunity to concentrate its funds and student patronage upon one of the outstanding institutions of Methodism. Other mergers in a smaller way have been worked out in other areas, and still others should be looked upon as desirable, if not inevitable, if the announced aim of the last General Conference "that our church should have fewer and stronger colleges strategically located" is to be realized.

In the matter of accreditation, the aims achieved and those yet to be

achieved for many of our colleges are yet far from the goals desired by the church. Eleven of the fifty-four institutions have the recognition and approval of the Association of American Universities. All of these and twelve others have accreditation in the Southern or North Central Associations. This means, however, that more than one-half of our colleges are yet unaccredited by either of these agencies. The Commission on College Policy is attempting to bring forcefully to the attention of our colleges, and particularly to the annual conferences which are responsible for them, the importance of bringing all of our colleges to the level of full academic accreditation within the next two to five years.

GENERAL BOARD AGENCIES AND ANNUAL CONFERENCE BOARDS MOVING JOINTLY

The immediate next steps in the development of constructive policies for our colleges is of the utmost importance. The General Board of Christian Education and the Commission on College Policy created by it recognize definite limitations upon what they may do to carry out the policies which they may be convinced are wise and urgent. Annual conferences, under the leadership of their Boards of Christian Education, have the more immediate responsibility in the management of their colleges. It should be and is true, however, that the ultimate higher educational aims of both the General and Annual Conference Boards are essentially the same. This being true, it is highly important for the General Board and the Conference Boards to move in complete accord as they develop and administer the policies of the church for its colleges. The fact that the functions of the General Board are

largely advisory, with only limited policy-making powers, and that the annual conference has almost unlimited responsibility in administering its college program does not alter the obligation of these two agencies to move constructively together toward the same goals. Such co-operation achieving a considerable measure of success, has been in evidence since the organization of the General Board of Education in 1894. A high point in this co-operative effort came with the Educational Movement enterprise by the church during the years 1920-1926. The success of this movement demonstrated beyond all doubt the value of general Church and annual conference agencies working in full harmony at their common task.

During the quadrennium 1926-1930, the church became more fully convinced than ever that a constructive denomination-wide policy was essential to the best welfare of our colleges and the service which they were expected to render. Accordingly, two surveys of our educational institutions were made under the direction of the General Board. One of these had to do largely with the financial affairs and physical assets of our colleges, the other centered around the quality of academic and religious service which they were rendering. Both studies evidenced the concern of the Church at large for the character and welfare of our colleges as they served their respective areas.

Then came the crash of 1930, and in consequence the unexpected problems which our colleges had to face. Income from endowment holdings, from annual conference appropriations, and from individual giving was suddenly and sharply reduced. Colleges that had incurred indebtedness with what seemed at the time reasonable assurance of meeting

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their obligations, suddenly found themselves without adequate funds, with greatly limited credit, and in some cases all but bankrupt. Many institutions found it possible to continue only by asking their faculties to renounce all salary claims beyond what the meager income of the institution would allow after all other current expenses had been paid. This practice has placed upon the faculties of some of our colleges a burden in the balancing of their budgets which they should not and cannot indefinitely bear. Wise planning upon the part of all agencies concerned seems to offer the only way out. For the Church to maintain its stated ideals for its colleges, both their actual and their potential resources must be re-evaluated and their academic ratings are under the necessity of being re-examined. This service the General Board through the Commission on College Policy is now attempting to carry forward in co-operation with the various annual conference boards. At its meeting in Memphis, March 18, 1936, the Commission on College Policy took action as follows:

"Let the Commission, or representatives of the Commission, meet with a given Annual Conference Board of Christian Education in special called session to give consideration to the status of the college, or colleges, for which the Conference has responsibility and to the steps which the Conference Board, and the General Board might take jointly to help improve the Conference college situation."

To be somewhat more specific in its purpose, the Commission proposed that such joint meetings should "encourage our sub-standard colleges (1) to *study frankly their actual status* in the educational field, (2) to *catalogue definitely their*

needs which must be met to enable them to reach the level of full accreditation, and (3) to *chart the steps* which the annual conference has a right to expect them to take in order that they may attain to these fully accredited levels at an early date."

Since this type of co-operative procedure was authorized, representatives of the General Commission on College Policy have met in joint meetings with nine difference annual conference boards of Christian Education. Other items of business frequently are taken up in such meetings, but the *forum discussion* under the following caption and subdivisions has come to be considered the matter of major concern:

"The full *trusteeship* of the _____ Conference Board of Christian Education for its colleges

- "1. Their Academic Rating.
- "2. Their Religious Character.
- "3. Their Co-operation with the Churches of the Conference.
- "4. Their Patronage of Methodist Students.

"5. Their Financial Support."

After full discussion, during which the facts as disclosed by the recent surveys have been presented and given due consideration, these meetings usually climax with the annual conference board specifically commending those institutions for which it has responsibility which have reached and maintained the level of efficiency set by the church, and defining the steps which it proposes to take in helping its sub-standard colleges to attain to accepted levels within a definitely stated period of time, usually two to five years.

It should be helpful to record in this connection a few of the "findings" of these joint meetings which might be considered as typical:

- (1) "The Board of Christian Ed-

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ucation of the North Mississippi Conference in session at Grenada, March 16, 1936, records its appreciation of the progress of Millsaps College and heartily approves the proposal of the Millsaps Board to raise by a quiet effort a small sus-tentation fund to meet the needs of the current budget of the College.

"The plans of the Trustees of Grenada College to retire the debt were approved and the Board of Christian Education hereby pledges its support of this effort and recommends that the North Mississippi Conference give a generous response to the appeal.

"It is, also, recommended by the Board of Christian Education that we make an effort to bring Grenada College up to the standards required by the accrediting agencies, during this quadrennium.

(2) "The West Texas Conference Board of Christian Education in special session at Westmoorland College, May 5, 1936, gave particular consideration to the interests of Westmoorland College and to the plans of that institution to enter upon a senior college program, beginning with the school year 1936-1937. The Board had before it at this meeting the resolution recently adopted by the General Board of Christian Education in its regular session at Nashville, April 29, 30. This resolution gives Westmoorland permission to proceed with its plans and encourages the college to map out a definite program designed to lead to accreditation as a four-year college."

(3) "We, the Board of Christian Education of the Northwest Texas Conference, meeting at McMurry College, May 7, 1936, beg leave to make the following recommendations on accreditation for McMurry College:

(a) We rejoice to note that dur-

ing the thirteen years of McMurry's existence, it has made a remarkable record in developing and training leaders who now fill important places in the different fields of activity throughout the bounds of the Northwest Texas Conference and elsewhere. Believing that it is essential and necessary that the institution reach the highest academic rating possible, we, therefore, pledge our support as members of the Board of Christian Education of the Northwest Texas Conference to the Administration and the Board of Trustees of the institution in their program of reorganization to meet the academic requirements of the Southern Association of Colleges.

(b) We heartily commend our General Board of Christian Education for its efforts in standardizing educational institutions throughout our church."

(4) Special called meeting, Central Texas Conference Board of Christian Education, Fort Worth, Texas, May 6, 1936:

"The Chairman stated that the meeting had been called to hear representatives of the Commission on College Policy, who were visiting all the Texas Conferences presenting survey facts and charts of the college situation in Texas. These representatives emphasized the wisdom and the necessity of our schools measuring up to standards set by our General Board and General Conference. After full discussion the Board passed the following motion:

"In view of the position of our church on the matter of accreditation of colleges (see Par. 446, 1934 *Discipline*, and page 266, General Conference Journal), and in view of the fact that the Annual Conference Board and the General Board of Christian Education should work in close harmony in achieving the goals set for our colleges, we desire—

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"'(1) To commend the institutions of our conferences that have already received such accreditation:

"'(2) We request our unaccredited institutions to take immediate steps toward the attainment of this accreditation within the next four years and that their plans be submitted in writing by the President and the Board of Trustees to this Board, if possible, by the time of its meeting at Annual Conference in November, 1936, and not later than November, 1937;

"'(3) That it be the policy of this Board to appropriate money only to those schools which are already accredited or are taking satisfactory steps toward such accreditation.'"

FINALLY

As these joint meetings continue, the Commission on College Policy is becoming more firmly convinced that the final solution of our college problems depends upon annual conferences under the leadership of

their boards of Christian education, clearly defining and aggressively accepting broader and more constructive policies for our colleges rather than to continue to follow the exclusively local and limited regional procedures in their promotion which is prevalent in too many instances. Annual Conference Boards of Christian Education have a much larger trusteeship to perform in behalf of their colleges than merely keeping their doors open by more or less sporadic and temporary and frequently inadequate financial assistance. The church now has well-understood academic, religious, and service objectives for her colleges and these can be fully realized only when the local, annual conference, and church-wide policies are adequately comprehensive and constructive, and when they are developed and administered by our local, conference, and general church agencies intelligently and sympathetically working toward the same high ends.

